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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

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THE HONORED DEAD.

At the annual meeting of the American Board of Commissioners for Foreign Missions, in 1841, Theodore Frelinghuysen, of New Jersey, was elected President, and Thomas S. Williams, of Connecticut, Vice President, of the Board. They were re-elected to the same offices respectively, at each succeeding annual meeting of the Board, for sixteen years, until 1857, when they declined; Mr. Frelinghuysen, "with deep, personal regret," because the Reformed Protestant Dutch church, to which he belonged, judged it best then to organize its own separate Board of Missions; and Judge Williams, because he could not expect often, if ever again, to be able to attend the meetings. These two men have now gone to their reward, and it seems fitting that some notice of them should appear in the Herald. They were remarkable men,—for symmetry and completeness, and in this sense *perfection* of intellectual, social, moral and Christian character,—very remarkable men. The world has few like them.

Theodore Frelinghuysen, of Dutch descent, as the name indicates, the son of General Frederick Frelinghuysen, was born at Millstone, Somerset County, New Jersey, March 28, 1787. He graduated at Princeton College, in 1804; studied law, and was admitted to the bar of New Jersey in 1808; and soon attained a prominent position in his profession. In 1817, he was elected Attorney-General of the State, "by a legislature in which his political opponents were a large majority." In this office he acquired such a reputation, not only as a learned and able advocate, but as a man of sterling integrity, that it is said a conviction of the criminal whom it became his duty to prosecute was considered certain if he declared his belief that the man was guilty. In 1826, while yet Attorney-General, he was chosen the Supreme Judge of New Jersey. This office, however, he declined. In 1829, he was

elected United States Senator, and served one full term, distinguishing himself by his exertions in behalf of the Indians, his advocacy of the bill to suppress the carrying of the mails on the Sabbath, the support of Mr. Clay's resolution for a national fast in the season of the cholera, and his uniform and decided consistency of deportment, as an upright, *Christian* man and patriot. In 1844, he was nominated on the Whig ticket for Vice President of the United States. A southern lawyer, though opposing his nomination for this office, said, "I know him well. I admire and love him. If I were searching the world over for a man to be my pastor, my spiritual guide, I would seek Theodore Frelinghuysen of all men living." Mr. Webster said of him, "Such is the ease of his manners, such the spotless purity of his life, such the sterling attributes of his character, that he has the regard, the fervent attachment, and the enduring love of all who know him."

Mr. Frelinghuysen was one of the founders of the Second Presbyterian Church at Newark, N. J., the place of his residence, in 1811, and "held the position of elder, trustee, and superintendent of the Sabbath school, down to the time of his removal to New York." In 1838, he was elected Chancellor of the University of the city of New York, and removed to that city. This office he resigned in 1850, on being elected President of Rutgers College, at New Brunswick, New Jersey, which position he filled up to the time of his death, which occurred on Saturday, the 12th of April last.

At the time of his decease he was President of the American Bible Society, and he had been President also, not only of the American Board, but of the American Tract Society, and the American Temperance Union. "He had been invited to the Presidency of almost every institution of a national benevolent character, under the auspices of conservative Christian men," and as a presiding officer at the meetings of such institutions he had few equals. Says the New York Observer: "For thirty years, or more, THEODORE FRELINGHUYSEN has been a name more honored and revered in the religious mind of America than any other. Not Wilberforce in former times, nor Shaftesbury in the present, held a higher place in the affections of British Christians, than Frelinghuysen in ours. In the State and in the Church he has been the recognized head and leader of the great moral movements of the country and the age, and when the man was sought who should represent the enlightened Catholic piety of the whole land, irrespective of sectional or sectarian parties or names, Mr. Frelinghuysen was by common consent the man.

"Without that order of intellect to which the name of *genius* is applied, Mr. Frelinghuysen had the higher endowment of strong sound sense, with lofty moral principle, high mental culture, glowing eloquence, warmth of heart, generous philanthropy, and deep personal piety. In the church, as a preacher and pastor, he would have been pre-eminent among the pulpit orators of his time. He was too pure and uncompromising to be a successful politician. For half a century he has been a burning and shining light in the country, wearing a name that is associated with all that is lovely and of good report; and now that the grave has closed over him, his

memory is precious, and will be fragrant among the records of Christian usefulness and honor, in the annals of time."

A writer in a Newark paper — so long the place of his residence — remarks: "Undoubtedly his leading characteristic was his goodness. Not that he lacked ability—by no means. His were talents of the highest order, but, as in the case of Washington, his goodness was more superhuman than his talents. A few men have been as able as he. Some have been abler. But among all the human race we ever saw, in any profession, in any sphere whatever—among all *men* we mean—we never saw his equal in moral excellence; never! His piety was not only full of fervid feeling; it was almost omnipresent benevolence. He received, and readily, large, though not exorbitant, compensation for his professional services. But he gave most of it away. * * What he did for enterprises of benevolence, the community well know. Of the Bible Society, Sunday schools, the Colonization scheme, the Board of Missions, every Church enterprise, every benevolent design, he was a leading patron. But this was not all. His private charities, his self-denying employment of time and effort to give aid and sympathy to the poor or distressed—these were perhaps more striking illustrations and proofs of the wonderful piety which characterized him. It was his habit to spend every Saturday afternoon, for years, in the midst of his most exacting practice, in searching out the poor or afflicted, and ministering, by sympathy as well as pecuniary aid, to their necessities. * * His heart was full of love for his Savior, and his life, in every possible way, exemplified it.

"His lovely, noble life closed with a worthy death. All the piety, the Christian humility and simplicity, which through forty years had illuminated the community he dwelt among, were trebly evinced in the manner of his departure. Full of faith, delight in his Savior, kindness for all he parted from, yet joy and triumph in his destiny; humbly regarding himself as 'nothing—nothing—only a poor sinner, saved by grace;' patient in the midst of suffering, speaking only of God's goodness in sustaining him in the dark valley—a valley whose darkness had been his terror, but which he found all alight with God's mercy; his death was a scene which none can appreciate who did not witness it, and which they who did, cannot adequately describe."

Thomas Scott Williams was born at Wethersfield, Connecticut, January 26, 1777, of highly respectable and devotedly pious parents. The following particulars respecting his life and character are taken, mainly, from a sermon by Dr. Hawes, his pastor, occasioned by his death. He graduated at Yale College in 1794, studied law under Judges Reeve and Swift, was admitted to the bar in 1798, and commenced practice at Mansfield, Connecticut. In 1803 he removed to Hartford, and soon took a high rank as a lawyer and advocate. His knowledge of law, his clear intelligence, his integrity and honesty, gave him great influence, and it has been said by one of his own profession, that such was the confidence in his judgment, that his opinion would be taken for law even if there were no law. He was appointed Judge in 1829, and Chief Justice of the Supreme Court of Connecticut, in

1834. In 1847 he retired from his official labors, having reached the age (seventy years) when by the constitution of the State he was incapable of retaining his seat upon the bench. As a judge, he was eminently upright, impartial and just. As a man and a citizen, while inflexibly decided in adhering to what he believed to be right, he was open, frank and genial; and his manners, dignified and self-respectful, but presenting a beautiful combination of ease, simplicity and benevolence, with his transparent purity of character, made him, in many respects, a model.

Ever a man of great moral worth, and having much respect for religion and a general belief in its truths, Judge Williams made no profession of piety until 1834. In the summer of that year, after long and anxious inquiry, he came, with his wife, to a calm and settled hope in Christ, and both united with the First (Congregational) Church in Hartford. From this time his path was as the shining light, shining more and more. Soon after making this profession of his faith, he entered the Sabbath school as a teacher, and for more than a quarter of a century he was, from Sabbath to Sabbath with his Bible class, thoroughly prepared, always in season, never absent except from necessity. In 1836, he was chosen a deacon, and his last service in the church was in bearing the symbols of a Savior's love to his fellow-disciples.

His social affections and domestic habits were such as to make his home a happy one, and it was ever marked by an easy, generous hospitality. Blessed with a large competency of this world's goods, he was one of the most generous and cheerful givers. His private charities were many, ever dropping, as the rain and the dew, to bless the needy; and to the varied benevolent societies of the day he was a large and constant contributor. Having a deep and abiding sense of personal unworthiness and guilt in the sight of God, resting all his hope of salvation upon Christ, humility was a prominent grace of his character. "His religion went with him in all the relations and walks of life, and had much, very much to do, in forming him to that symmetry, that harmony of all the susceptibilities and powers of his nature which made him so complete, or, in the language of the Bible, so perfect a man." As he advanced in life he continued to grow in grace, bringing forth fruit in old age, ripening for heaven; and when the summons came, unexpectedly to his friends though not to himself, he was ready. He died December 15, 1861; a good man, gathered to his rest "in a full age, like as a shock of corn cometh in in his season."

ITEMS OF INTELLIGENCE.

GABOON.—Mr. Walker wrote, February 21: "Our work here has not changed its aspect since I wrote you last. The persons who were then expressing a hope in Christ are still the same; but we cannot now tell how many of them will be admitted to the church. The people generally are not doing worse than in former times,—we hope they are improving. The preaching and religious services are much as formerly. One of the members of the church goes out every Sabbath

morning to a village and holds a religious meeting. He speaks and prays very well, and is a consistent, and we hope, growing Christian."

Zulus.—Mr. McKinney writes from Amanzimtote, January 28, that they were about to commence a meeting of some days, in which the Amanzimtote and Ifumi stations were to unite. He says: "The late annual concert of prayer was observed here during the entire week, as at our other stations. The meetings were very largely attended, but did not seem at first as solemn as those of last year. We have not been without some blessing in consequence, though it has appeared principally in leading some erring church members to make a public confession of sin, and I hope also in leading them to sincere repentance. The way in this respect seems prepared for a blessing upon the labors of the ensuing week. For this blessing we now most earnestly entreat our God. During the year we have received five into the church, the result of the interest which commenced one year ago, with the week of prayer. Seven more have applied, whom we have advised to wait. There have appeared at Ifumi also some indications of good, and I am informed by the teacher here, that there are such indications among the school children."

Mahrattas.—Mr. Ballantine, in a recent letter, says: "It may interest you to know, that during the ten years ending December 31, 1861, we received to the churches, on profession of their faith, 500 persons, (not including six persons restored, who had been excommunicated.) The number received during the previous twenty years—from the establishment of the mission, in 1831, to the end of 1851—was 171, besides six who came from other churches."

Madura.—Mr. White writes from Pulney, December 30. He had been there about three months, attending to the duties of the station. His influence was becoming more extended, and the catechists, having additional work opened before them, were becoming more earnest and hopeful. He remarks: "On last Sabbath we had the sacrament of the Lord's supper, which was partaken of by twenty-three of the native Christians. Two persons were received into the church, whose consistent Christian conduct gave evidence, we believe, of a change of heart. There were two others who were anxious to be received, but it was thought best to defer them till another time.

"New-year's day was celebrated by the Christian people of this place with much rejoicing, it being the first time they had had a missionary here on that day. The congregations of Pulney, Manur and Vilmathompatti each came separately, but all sat down in front of the house. Not more than 125 were present, as the congregations are not large, and all could not come. Many others also came from the town, bringing flowers and fruits, as tokens of kindness and respect."

Ceylon.—Mr. Hastings, sending the statistics of the Ceylon mission for the year, 1861, remarks: "The number of our churches is the same as reported in 1860, viz., ten. The number of communicants is 453. While there have been 42 added to the churches on profession of their faith, our actual gain has been only 15. Six have been excommunicated, and four removed by death; fifteen have been dismissed to unite with churches out of our connection, and the names of three have been erased from our list, it having been ascertained that they had united with churches of other denominations, without a formal dismissal from us.

"The number of common schools reported is forty,—three more than at the end of 1860. In this number are included four schools which were dismissed before the close of the year, and eight which were supported by the tuition fees and local

contributions. At the close of the year, only twenty-eight schools were supported by the funds of the Board. The total number of pupils under instruction was somewhat less than in 1860, but there was an increase in the number of girls. Of the teachers, seven more were communicants than in 1860. The number of catechists was four less than in the previous year."

FUH-CHAU.—The semi-annual mission letter from Fuh-chau, dated in December last, represents the year as having been one of general prosperity in the mission, though without the desired manifestations of the Spirit's special presence. Two men have been received to the native church, and "there are six or eight professed inquirers." The great work of the missionaries has been in connection with the direct preaching of the gospel, at different chapels, not only on the Sabbath, but often during the week. An out-station at K'ak'au had been occupied by helpers for six months. At Lang-puo, a considerable village, twelve or fifteen miles south-east from Fuh-chau, Mr. Peet "has seemed to find an open door," and he has visited the place several times since August. "A goodly number of books and tracts have been distributed and sold," including about one hundred copies of the New Testament, to merchants visiting the city from places at a distance. There has been more than usual encouragement for labor among females, by the ladies of the mission. A school-house having been completed at Ponasang, Mrs. Baldwin superintends a small school for girls and boys there, taught by a native helper.

NESTORIANS.—The tabular view of the Nestorian mission for the year 1861, recently received, shows a force of 81 native helpers, now engaged more or less directly in efforts for the evangelization of that people. Sixty-one of these are preachers, many of whom are also teachers of schools. The common schools embrace 624 male and 299 female pupils, and there are 47 in the male seminary and 35 in the female boarding school; making a total of 1,005 under instruction. Four hundred and seventy-eight hopefully pious persons in all, have been admitted to the communion of the mission church, of whom 62 were received during the last year.

EASTERN TURKEY.—Mr. Barnum, writing from Kharpoot, February 21, remarks: "The city congregation, which for a time was reduced by the report that we were to abandon our work on account of the war, is now increasing again; and the tone of piety in the church is, to appearance, a good deal improved. During the week of prayer in January, meetings were held morning and evening, and for two or three weeks afterwards in the evening. They were well attended and solemn. Christians exhibited an unwonted earnestness in prayer, and several persons, chiefly among the younger members of the congregation, have expressed a hope in Christ. Our people are more active in laboring for those who are without, and as a consequence, a new spirit of inquiry, and a new zeal in searching the Scriptures, is manifest in the city.

"In the ten of our twelve out-stations with which we are in communication, there are pleasing indications of progress;—for a portion of every winter, intercourse with Geghi and Choonkoosh is cut off by the snow. There have been seasons when more excitement was apparent and audiences were larger, but seldom, I think, have there been on the whole more satisfactory signs of substantial growth than now."

After the week of prayer, some weeks were devoted to a series of special meetings at several of the out-stations, which were occasions of interest. At Hulakegh, on the Sabbath, the last day of the meeting, the Lord's supper was administered, when

about three hundred persons were present. Since the meeting, several persons there have seemed to be inquiring what they must do to be saved. Mr. Barnum mentions the following incident: "A week ago last Sabbath, our former excellent helper, Hadji Hagop, went to that village to preach. On leaving the chapel, he met the teacher of the Armenian school, with a Bible in the modern language under his arm, going to the church, where he said they were to have a 'preaching meeting,'—as they now do, in several villages where we have congregations, partly in imitation of us, and partly to counteract our influence,—and he asked Hadji to go too. He went, and the leading men who were present urged him to preach, as he had done once before. To this he consented, information was given in the village, and the congregation almost immediately swelled to two hundred and fifty. He preached Christ and him crucified for about an hour, securing the most fixed attention, and it is said the female portion of the audience were nearly all moved to tears. The vartabed was of course much incensed on hearing of it, as were also some of the leading members of that church, who strive to keep the people in ignorance; but all who were present are said to have been highly gratified."

Syria.—Mr. Jessup writes, March 26: "A fearful persecution is going on at Homs, under Russian influence, and many are yielding to it."

Sandwich Islands.—Mr. Coan, in a letter dated January 3, speaking of the death of Mr. Shipman, (which was mentioned in the Herald for April,) says: "When Mr. S. found that he must go, he gathered up his energies for the event, gave directions as to the settlement of his temporal affairs, spoke to all around him on the great concerns of the soul, expressed a firm reliance on the blood of Jesus and a joyful hope of glory, and bade a tender farewell to wife and children, commending them to God and the care of the brethren and sisters of the mission. He then expressed himself as willing and waiting to depart and be with Christ. At times his mind wandered, but a few hours before his death it came out clear and serene, as a setting sun from behind a cloud. He was happy and joyful in the near prospect of heaven, exclaiming at times, '*Glory! Glory!*' While praying in the Hawaiian language, he was heard to say, 'Open the door! Open the door! and let me quickly enter!' His end was peace. He is much lamented by his people, and all speak good of him."

"The church and people," Mr. Coan writes, "are in a peaceful state, and we trust the Lord works for us. Our church has appropriated $300 to the American Board, to be applied to the support of Kanoa and Oea in Micronesia. We also give, this year, $600 to the Hawaiian Missionary Society, and $112 to the Hawaiian Bible and Tract Society; besides donations to several other objects."

Mr. Lyons, of Waimea, reports that the Universal Concert of Prayer, in January, was observed in his field, during the eight days, as recommended, with good results. Progress has been made in church building during the past year, another house, making the eleventh in his field, having been dedicated—"one of the neatest and prettiest of the eleven,"—and funds are being collected for the twelfth. Some of the fourteen churches under his care have been revived within the year, about 90 members have been received on profession, and 50 or 60 wanderers restored; "but none of the churches are what they should be." Some of the schools, also, he remarks, "would not suffer in comparison with some common schools in America, but most of them are not what would be called good." Contributions in his field, for pastors' support, building meeting-houses, foreign missions, &c., amounted, for the year, to about $2,000 in money.

LETTERS FROM THE MISSIONS.

Syria Mission.

SUK EL GHURB.

LETTER FROM MR. BLISS, MARCH 6, 1862.

THE opening statements and the very interesting narrative in this letter, like the communication from Mr. Jessup, published in May, are fitted to call forth thanksgiving, awaken hope, and stimulate to prayer and effort in behalf of Syria. It is indeed to be borne in mind, in reading such communications, that there are still many things in the civil and social condition of that unhappy country to occasion much apprehension. We know not what a day may bring forth. One residing there has remarked, recently: "I see many things to awaken anxiety. The deadly hatred between the Christians, *as such*, and all non-christian sects, will not subside for a generation. We live among a people not only capable of cutting each other's throats, but anxious for the opportunity to do so." And again: "I have had, of late, little confidence in any opinions or conclusions of myself or others in relation to our prospects for the future." Yet the same individual says also, in the same letter: "I suppose it is strictly true that more persons have avowed themselves Protestants during the past twelve months, than during the preceding forty years of the mission's existence in this country." Doubtless the motives for such avowal are often far from being purely religious; but while such a state of things exists, there is occasion not for anxiety and for prayer alone, but for *grateful trust* and *hopeful effort*. The providence of God is over all; and when so much that is cheering can be seen, let not distrust respecting the future paralyze effort or check the risings of gratitude.

A Faithful Volunteer Laborer.

There are unmistakable indications that the truth is spreading in many parts of our field. Not to speak of other places, there is unusual inquiry in Lebanon. Professors of religion are more active, and good is being done through their voluntary efforts.

A man of wealth, who learned to read a few years since, seems to be filled with a missionary spirit. He has had no connection with us from the first; he does not ask for or desire employment; but he has spent a good part of the past winter in going from place to place, reading the Scriptures, exhorting the people, and praying in their houses. He talks of nothing but religion, and seldom if ever attacks the old churches till he has preached Christ. Other men come to see us, and perhaps without exception will ask, before they leave, about the political prospects of Syria; the Italian question; the war in America; English policy, &c.; but this man will sit hours at a time and mention none of these things. His time will be all spent in giving his religious experience among those he visits. He takes a few loaves of bread and a few tracts, and travels five or six days before returning home. He manifests much wisdom in his manner of approaching the people. I will give you a specimen in his own language, as nearly as I can. "I heard," said he, "that in a certain village there was a man somewhat enlightened. I knew him before. He was recently married to a girl who knows the truth. Now I thought that God had a work for me to do in that house, but how to find a way to open the subject of the gospel I did not see. Yet I knew that if God had any thing for me to do there he would show me the way to do it, after I should arrive at the village. I went, and—glory to God—I found that a large company would be collected in that man's house, to congratulate him on his marriage that very evening. Now again I was perplexed, for how should I open the subject of religion. There was a schoolteacher in the place, a Protestant, teaching the Druzes. I went to him, and said that I had come to preach Christ, and he must go to the house and help me

commence. I told him that after they had all come, and had spent an hour in conversation, he must take down a book and commence reading to himself; for no doubt some one of the company would ask him what book he had, and then I would tell them about The Book which God had given to them, as Christians. We went, and the right hand of God was stretched out to help, for I read five or six chapters from the Gospels. Then I read a little here and a little there,—passages which I had selected for the occasion,—and then asked if I should pray. They all said yes, and I felt in my heart that God was with us. The next day I read to the women by the road side, and yesterday I saw the teacher, and he told me that there were four or five men who wished the missionary would come over from the Suk and preach to them."

This man sat with me, on Monday, more than two hours, relating the events of one journey, through a few villages on the mountain. He ties his bread and olives up in the same bundle with his Testament and tracts, and when he comes to a place where a company of men are sitting, he opens his bundle and commences to eat. The men see the books, ask about them, and thus he finds an open door. He heard, not long since, that the abbot of a certain convent "preached sermons just like the American missionaries." He took his bread and tracts and went in search of the abbot. It was all true, for this abbot was once a Syrian bishop, and was supposed to be a true Protestant a few years since, and took copious notes from Dr. Van Dyck's sermons. This same abbot came to see me to-day, and appears to have more light and knowledge than any priest with whom I have met in Syria. He told some of the Protestants here that we should hear more of him, and that he would soon have all his village in the Protestant ranks.

Mr. Bliss refers, with great pleasure, to the fact that the mission has voted to ordain two of their native helpers the present season; speaks of his strong desire to see natives brought forward as preachers and pastors; and remarks, very justly, that the work of evangelizing Syria must be done mainly by the converts themselves; and that men of little education, but of the right spirit, taught of God, can do great good.

Mission to Central Turkey.

ADANA.

Letter from Mr. Coffing, March 13, 1862.

Two Months' Residence at Hadjin.

This letter from Mr. Coffing contains an extended narrative of events of much importance, in connection with the effort to establish a new centre of missionary labor and influence at Adana and in the mountainous region around Hadjin and Nigdeh. An interesting account of a former visit to these places may be seen in the Herald for June, 1861, page 169 and on. The events now reported occurred in the summer and autumn of 1861, yet no full account of them has been received before at the Missionary House. The story must be much abridged for the pages of the Herald, but is of too much importance and interest to be omitted.

Journey.

In accordance with the action of the mission at its annual meeting in April, 1861, Mr. and Mrs. Coffing left Aintab on the 4th of July, to commence operations in the new field assigned to them, designing to reside in the mountains, at Hadjin or Nigdeh, in the summer season, and at Adana in the winter. After proceeding about a mile, they saw before them a large company, consisting of nearly the whole Protestant community of Aintab, men, women and children—about fifteen hundred persons—drawn up on both sides of the road, to bid them farewell; and as they passed, the company sang, in Turkish,

> "How sweet the tie that binds
> Our hearts in Christian love;"

and also an original hymn expressive of their feelings on parting with this mission family. More than a hundred persons accompanied them during that afternoon, returning the next day; and many were the sincere prayers offered for them, and for the dark town in the mountains to which they were going. Their road through, or rather upon, the Taurus

mountains, was difficult, and in some places dangerous; but without serious accident they reached Hadjin on Saturday, July 14. Having no house, they pitched two tents under mulberry trees, a few minutes' walk from the town, deacon Sarkis of Aintab, the native preacher, occupying one, with his family. Three small board 'shanties' were built, for a hired man, a school-teacher whom they took with them from Aintab, and a cook-house. "There were in all, in the little colony, sixteen souls."

Reception—The Common People and the Rulers.

Mr. Coffing writes:

The common people of the place, especially the women, gave many indications of joy at our arrival. But it soon became evident that we were not to be treated in a friendly manner by the authorities. The Moslem Governor, Rozan Oghloo, the chorbadjees—i. e. chief men or civil officers of the Armenians, and their bishop, Bedros Vartabed, were all leagued together against us. The next morning after our arrival—the Sabbath—the chorbadjees and bishop, by permission or order of the Governor, went to their churches at the time of worship, and forbade, under severe penalties, any one's selling us any thing to eat or a place to build a house on, renting us a house, coming to see us at our tents, doing any work for us, or in any way showing a desire to have us remain in Hadjin. At this some of the people openly murmured; but two of these were at once fined and further threatened. Thus all were expected to perform quarantine respecting us, indefinitely and strictly, and it was with difficulty that we got boards enough to build the three huts above-mentioned. Had the common people themselves been really unfriendly, our inconveniences would have been much greater; but some of them ventured to our tents by night with provisions, and others dared to sell to us in the markets and gardens, especially when I went myself; so that with some effort we got enough to keep us from starving. Nor was the Word of God entirely bound. Some, both men and women, ventured to our tents to hear it, but with trembling, lest their coming should be discovered.

To the women, Mrs. Coffing would read and explain, and they usually listened with deep interest. I know of no other untried field in this country, where the women seem so hopeful. The place contains enough people to be called a city, but the females do not veil their faces. They have the dress, and all the frankness, of village women, with more sharpness of intellect, so that it is easy to approach them with the truth; and they seem to have more independence of character, and less slavish fear of their rulers, than their husbands have.

At the time of our Sabbath services, which were held in the open air, some, both men and women, would occasionally venture near enough to see and hear, and we were uniformly treated kindly at their summer-houses in the gardens, where we talked freely with them. In the streets of the town, also, we talked freely, and sometimes preached in an informal way to large companies that would gather around us; no one opposing or speaking against us except the chorbadjees, the bishop, and a few Turkish aghas—lords—who felt their *craft*—which is to live by oppressing the poor—endangered by our presence in the place. But, though the people were thus kindly disposed towards us, on account of their fear of fines and punishments we could gather no regular congregation among them, so long as they looked upon us as merely dwellers in tents, who must leave at the approach of winter, probably not to be permitted to return again.

Sickness.

After a few weeks passed thus, we got the complete and lawful right to a house in town for our native preacher, but the Governor would not let him take possession of it. We were all therefore yet in our tents and shanties, and this be-

ing a new mode of life, and a new climate to the native families with us, as well as to ourselves, and our food being at times inferior and insufficient, we were rapidly taken ill, one after another, three or four of our company being down at a time. While in this condition, rumors of threats against our safety often reached us; yet when sufficiently free from physical pain, we slept soundly in our tent, except when the roaring of the wind in the trees under which it was pitched would waken us, with the impression that we were at sea in a storm. Once, when alone at a distance from home, a gun was fired at me, by one of two Turkish horsemen. The man afterwards denied that he had any intention to injure me—which *may* be true.

Attempt to Build—Expulsion.

Many of the people were willing, but feared, to sell ground to the brethren on which they might build a house. About the middle of August, however, they succeeded in purchasing a vineyard, near the town, of a brother of the Governor; and two of their company who were able commenced digging for the foundations of a building; but the chorbadjees drove them away, threatening to kill them. Hundreds of the people in town wished to work for them, but were forbidden, and dared not risk their lives by the attempt. The Governor at last gave Mr. Coffing to understand that if men were brought from abroad to do the work, they should not be molested. Acordingly, "as not to build would be simply to abandon the place as soon as the autumn rains should have come on," he sent to Aintab, Marash and Cesarea for laborers, who arrived mostly on Saturday, September 7. On Monday, work was commenced, but in the afternoon the chorbadjees sent a company of men, who took their tools from the workmen, and drove them from the lot. They also ordered Mr. Coffing and the native preacher to leave; but they refused, and were not forcibly removed. On Tuesday, the chorbadjees having gone to confer with the Governor at his summer house, eight or ten miles from town, the laborers were not molested; but during that visit to the Governor, the time and plan for expelling the missionary company seem to have been agreed upon.

Of the violent proceedings by which they were finally driven away from the place, Mr. Coffing writes:

Early the next morning, September 11, I sent our native preacher to the Governor, with a letter reporting what had already happened, and asking from him protection against the still greater injury with which we were threatened; or, if he would not grant us that protection, which the Sultan's government is bound to give, but had himself, as reported, determined we should not remain in Hadjin, requesting that he would tell us so openly, in *writing*, when there would be no need of a mob. Shortly after the preacher started with this letter, and before our men had yet commenced work on the building, the bishop went from the monastery to town, and with the chorbadjees assembled a mob in one of their churches. For convenience, in connection with our work, we had moved *our* tent to our own lot. The mob came to the tent about eight o'clock. It was composed of from eighty to one hundred persons, mostly the relatives and dependents of the chorbadjees, and led by five of the chorbadjees themselves. They had forced all the muleteers they could find in town, from other cities, to come with them to remove us and our goods, and ordered us to pack up and leave immediately. I asked them why? What was our crime? They replied, we had committed no crime; but they did not wish us to remain in Hadjin. I told them they were about to commit an unlawful act, for which they might afterwards be sorry, repeated to them the character of the message I had sent to the Governor early that morning, and advised them to delay what they were about to do till our preacher should return with an answer. Perhaps this is the proper place to say that the Governor kept our messenger at his summer house all day, and though fully aware of what was going on—for when the mob was coming upon our lot, I dispatched another messenger, announcing to him

that fact—he neither came to town himself, nor sent any one to protect us or quell the mob. He pretended not to believe our second messenger, and gave no answer to my letter, but intimated to our preacher that the *Shapkalu*—the *man with a hat*—must leave.

The leaders of the mob refused to wait. Mrs. Coffing and myself were on our own lot and under our own tent, the sides of which were open. They pulled it down upon us. They then ordered us to pack our goods, which we refused to do, saying, that as they had taken possession of them by force, they were now all stolen goods, for which they, not we, were responsible.

The workmen were then beaten to make them pack the goods, until Mr. Coffing advised them to escape to their own cities, which most of them did. The teacher was beaten for the same purpose, but refused to pack; and in the mean time some of the mob were themselves "pitching crockery, clothing, furniture, books, &c., pell-mell into boxes and bundles." Having loaded these things, and started them off towards Marash, they went to the tent of the native preacher, and though his wife and most of his children were sick, pulled down the tent, loaded his goods also, put the family upon mules, and started them off, together with the servant and his family. Some of the mob had now become drunk and very abusive, and they proceeded to pull down one of the board shanties in which Mrs. Coffing had taken refuge. "During all the afternoon there were present many lookers-on, who did not participate with the mob, but in whose faces sympathy and sorrow were plainly discernible. These gathered around us," Mr. Coffing says, "and whenever I would sing a hymn in Turkish, or repeat to them some passage of Scripture, or give them some word of exhortation suited to the occasion, they would listen with marked interest. The chorbadjees, however, would not permit this long at a time, but coming with their clubs dispersed the people."

They finally ordered Mr. and Mrs. Coffing to mount and go, which they did; but when they took the Adana road, the mob caught the horses and turned them towards Marash. They then dismounted, and went on foot towards Adana; the common people, as they passed along, speaking no disrespectful word to them, but showering many curses upon their head men, Governor and bishop. Having walked about five miles, they lay down upon the ground to rest for the night. About midnight two horsemen came, sent to take them back to Hadjin; but knowing that the object was to throw upon them the expense of looking after their own goods, and to get back the deed of the lot which had been purchased, they refused to return. They succeeded in getting their horses brought to them, directed the native teacher to hire animals to enable the fourteen members of the company yet in Hadjin to follow them on the Adana road, and in the morning started again in that direction.

Forced to Return.

They now found armed footmen placed along the road to arrest their progress, but rode along rapidly for about five miles, when they were overtaken by the horsemen who had aroused them in the night. These, calling other men to their aid, seized their horses, and after some delay compelled them to return to Hadjin, where they found all their company at the lower end of the town, on the top of a mill, under guard. The preacher had been beaten for attempting to get the company down the Adana road, muleteers had been forbidden to carry them, most of them were suffering severely from weakness, hunger and anxiety, and it was rumored that all, including the mission family, were to be murdered. Mr. Coffing ordered animals, and had them all taken to the upper end of the town, where the mob had left most of their goods the day before. There they spent the night, and in the morning those able to work commenced collecting the goods and arranging them for the journey. Some things were missing and many injured.

Detention.

By noon on Saturday they were ready to go, but now the chorbadjees and Governor would not permit the muleteers to load, and they were constrained to remain over the Sabbath, which was a trying day. Hundreds came to them; some to express their sorrow, some to curse the chorbadjees and Governor, and many from curiosity. Mr. Coffing writes:

Monday came and still they would not let us start. It was yet rumored that they intended to injure us further, or even to kill us. The roads were all guarded so that we could get off no mes-

senger, in any direction, to our friends in other cities. That day the Governor came to our tent, and tried to throw all the blame of the mob upon the chorbadjees, but would yet give no satisfactory answer as to when he would let the muleteers start with our company and goods. Both he and the chorbadjees demanded pledges from us, which they hoped might secure them against prosecution or punishment for what they had done. As most of our company were in a poor condition to endure a continuation of such treatment, we finally gave them a paper; but not such a one as would in any way hinder our seeking and obtaining redress through the proper channels. Nor did we give them any promise not to come back again to Hadjin. In the evening I sent word to the Governor that we should attempt, at all hazards, to start the next morning for Adana. About midnight they sent and took from us the deed of our vineyard, and in the morning, before daylight, sent us most of the money we had paid for it, and forced us to receive it.

I look upon our being forcibly carried back to Hadjin, after they had once expelled us, and our forcible detention there, as one of the most humiliating and worst features of the outrage. We were virtually in prison, and in a most inconvenient one,—the only place allowed us for our tent, and our circumstances in it, being such as I have already described, —with no hope of help from other cities, or means of making our condition known to our friends. In these circumstances, most of those with me being sick and weak, they suffered much.

On Tuesday morning, September 17th, the muleteers were permitted to load, and they left the place, sorrowing much more for the 20,000 souls left there in darkness than for themselves; and after five days of tedious traveling, reached Adana, having passed unmolested through the territory of a chief known to be unfriendly, and near the Catholicos of Sis, who was also ill-disposed towards them. The native brethren at Adana received them in the most friendly manner.

Seeking Redress.

Representations of the case have been made to the United States Minister at Constantinople; and also to the Consul at Beirut, in answer to a note of inquiry from him on the subject. It is hoped that redress may be obtained, as otherwise, Mr. Coffing says, "it will be long indeed before a messenger of the gospel can again enter that dark and oppressed town." "My present belief is," he adds, "that God designs to open that place for the preaching of the gospel all the more speedily and effectually by means of the violence which its rulers, in their blindness and madness, have been suffered to do to us. God's ways are not our ways. We would have chosen other means of opening the place, but He, no doubt in answer to prayer for its salvation, has chosen this means." "The Governor of Hadjin pays taxes to Marash; is only half independent, and that by courtesy; and the town is commercially dependent upon the surrounding cities, especially upon Adana. Some of the perpetrators of this outrage, or their special agents, must spend a part of every year in the latter city. The interests of the leaders in this affair are already suffering from their not having ventured down the present year, on account of their fear of being arrested. But some of their agents, who were also in the mob, have recently come, and have been arrested; and that, too, without any order as yet from Constantinople."

Our brother's earnest hope is that Hadjin will not be abandoned. He believes *the people* sincerely desire his return, and are determined not to remain in their present condition. "If we do not go," he says, "the Catholics probably will." The field is large, there being 20,000 Armenians in the town itself, which Mr. Coffing now regards as also an important centre of influence for an extended region around. The pasha at Adana has shown himself unfriendly, so that our brother, and the Protestants there, also, have been subject to serious annoyances, if not to actual danger.

Mission to Eastern Turkey.

BITLIS.

Letter from Mr. Knapp, January 29, 1862.

Letters from Messrs. Burbank and Knapp, giving accounts of their tours of exploration, have been published in previous numbers of the Herald; but this communication, as a graphic summing up of facts before presented,

and an appeal to the churches for aid, should not be withheld. Mr. Knapp sent with it an outline map, which, if it could be given here, would perhaps enable the reader to form a somewhat more distinct conception of the region and places referred to. But without the map, the facts in regard to the extent of that station field, and the importance of more effort, will be apparent.

The Field—An Appeal.

Some time since I gave a brief account of the Bitlis station, and will now fulfill the promise I then made, giving a short statement respecting that portion of our field which we have recently explored. And while I write, I cannot refrain from appealing to the patrons of the Board for their sympathy in behalf of the large population which I now present before them.

Dear Christian brother, let me conduct you to a point where we may take a bird's eye view of this extended field, now in the region and shadow of death. Leaving Bitlis and proceeding in a northerly direction, winding our way through the deep ravine through which Bitlis river is flowing, after a ride of about eight miles, we come to an open plain. Here our road branches into two; the one bearing to the left, in a north-westerly direction, in a couple of hours brings you on the large plain of Moosh; while that at the right, leads you in two hours, north-easterly, to the shore of Lake Van. But instead of taking either of these now, let us proceed north across a plain, and ascend the steep, regular sides of Mt. Nimrud, evidently an extinct volcano. This mountain rises probably about 2,000 feet above the uninhabited plain we have now left. Let us take a careful view of what is within the range of our vision, imagining that it is summer.

Plains of Boolanuk.

To the north, we see mountains piled on mountains, in confused order, until our eye rests upon the distinct outlines of the Taurus range, (six days' journey distant,) which overlooks all, and bounds our horizon in that direction. Turning our faces in a north-east direction, at a day's distance we have a view of the fertile plains of *Boolanuk*. These are celebrated for their fertility in the production of wheat, in consequence of which the villages are large, and the inhabitants in more independent circumstances. This region was explored last summer by Mr. Burbank. He found 38 villages, containing about 4,000 houses, or 31,000 souls; of whom 20,000, or two-thirds, are Armenians. The latter have, besides their churches, a monastery—St. Daniel. For this entire population we have not yet a single native preacher or colporter, for want of the men and means. Turning our eyes a little farther to the right, we notice, overlooking us at the eastern extremity of these plains, Mt. Sipan, whose summit is lined with banks of perpetual snow, and is some 12,000 feet above the level of the sea. In the same direction, several days' journey beyond, can be seen, in dim outline, Mt. Ararat.

Van—"Beautiful Valley."

Looking directly east, we have in full view at our feet, encircled by high mountains, the beautiful sheet of water, Lake Van. This is from 60 to 80 miles in length, and about 30 or 40 in width. On the eastern shore is situated the town of *Van*, surrounded with its celebrated, extensive and fruitful gardens. This city, with a population of over 20,000, mostly Armenian, is the remaining stronghold of that corrupt and persecuting church. Thither is directed the longing eye of every ardent missionary of the cross, with earnest prayers that some Gideon, clad in the strength of the Almighty, may be found, who may take possession of that Armenian region in the name of the Lord, and break the bread of life to the 90,000 souls among whom, as yet, there can not be found a single Protestant laborer.

If now we look south-east, embosomed among the hills, a day's journey distant,

we might see, but for the mountains intervening, the little valley, *Goozeldama* — i. e. "Beautiful Valley" — one mile wide and ten miles long. Through this flows what we suppose to be the *Bootan* river, which, at its mouth, is as large as the Tigris, with which it unites four days south of us. This little vale contains sixteen villages. What peopled plains and dales exist in the regions beyond, remains to be learned by future explorations.

Turning to the south, we behold the narrow, deep ravine of Bitlis river, which has its rise at the foot of the mountain on whose summit we are standing. For more than thirty miles, this river struggles to find its way among the high and precipitous defiles, which proved the only possible route for the retreat of the 10,000 Greeks of ancient history. Ten miles south of us, but for the jutting promontories of hills on either side, might be seen, ensconced in its thick foliage among the fertile ravines, the town of *Bitlis*, with a population of 30,000.

The Plain of Moosh—The City.

Looking westward, you may see, spread out at your feet, the entire plain of *Moosh*, from eight to ten miles wide and sixty long. It is to this plain that I would call your more particular attention. It is bounded on the south by a high, impassable chain of mountains, the highest peak of which is *Mt. Doros*, of Armenian historical fame. On the north, the boundary is a low range of hills, in an opening amid which the Euphrates is wending its way; and after sluggishly following its zigzag course through the western half of the plain, it passes off at the south-west corner, and then for hours continues its course in the form of rapids. In the eastern end of the plain, from an immense spring, the river *Kara Soo*, "Black water," has its source; and after furnishing irrigation to the plain for forty miles, it empties into the Euphrates.

Monasteries.

The presence of the tombs of Persian kings, as you enter the plain, as well as grave-yards of Persian soldiers, afford evidence that this has been the place of sanguinary struggles, centuries ago, for obtaining permanent possession of this fertile region. Situated in a ravine on the south side, and about two-thirds the way down the plain, is the town of Moosh, having a thriving population of 15,000. Should you desire it, I could give you the locality, names and population, of *one hundred and twelve villages*, which I have found located on this plain, and in its entering ravines.

Here then, including the town of Moosh, there is a population of about 50,000 souls, for whose spiritual wants we have only *one* native Protestant preacher! And there are planted on the mountains overlooking the plain, *four Armenian monasteries*, two of which, according to history, were founded by Gregory, A. D. 319. I have visited two of these, but have not room here to give particulars. They all have an aggregate number of about fifty Vartabeds, and probably three times that number of students and attendants, all of whom are living at their ease, wholly supported by the poor, ignorant, oppressed people, who, in the sweat of their brow, are toiling on the plains below! They therefore vigilantly watch all the approaches we make, to wake up the minds of their deluded parishioners.

What Should be Done.

And now, my Christian brother, I have sketched the outlines of a *part* of the large field under our immediate supervision. It will be seen that I have given the location (including Bitlis and Moosh) of 200 towns and villages, containing over 15,000 houses, or 121,000 souls; of which 128, with a population of 71,000, are Armenian, the rest being Mussulman Koords.

You may ask, "What do you desire to do?" I answer: This week we have

received a letter from B. Simon, our most excellent, faithful preacher at Moosh, stating that his little place of worship, where until this winter he had only a dozen Protestant brethren, is now becoming too small to accommodate the new comers. We must get him a larger place. We also wish to grant the oft-repeated petition of the people there for a school-teacher, which, for want of funds, we have felt compelled to deny. We wish to establish there a day school, which shall prepare young men as teachers and colporters. We desire, moreover, to grant a similar request from a promising village within two hours of Moosh, where we have a school-room, but could not last year supply a teacher, for want of funds. We desire means to send out, as colporters, half a dozen young men, whom we are now daily training in Bitlis to enter this wide field. More than this we dare not hope to accomplish for the year to come; may the Lord furnish us the means to accomplish thus much.

Nestorian Mission.—Persia.

Letter from Mr. Labaree, January 29, 1862.

THE present want of special influences of the Spirit; the uneasiness of the people in connection with their civil and social condition; the cases of inquiry and of professed conversion among Mohammedans; and the brightening prospects connected with the new branch of operations at Salmas, mentioned in this letter, are all calculated to awaken interest and call forth prayer.

The Seminaries—Religion.

Both the seminaries are spoken of as in full operation, with about thirty pupils in each. Most of the new pupils in the male seminary were received on condition of their paying each one dollar per month, towards their expenses. Some of the older pupils also pay something. About a third of the whole number are communicants and "perhaps a few others are pious." Mr. Labaree says:

There is a degree of seriousness among the professing Christians in the school, which stimulates us to labor and to pray as well as to hope; yet that general and deep interest in spiritual things which we have longed for does not appear. Several of the older pious boys, at their own request, we send out frequently on the Sabbath to the unsupplied villages near us. They enter into the work with zeal, and are evidently profited by it. This is the season when we look, specially, for revivals in our churches, and expect the greatest amount of progress in our work in all the villages; but so far, this year, there has been little to encourage us.

Uneasiness of the People.

The people everywhere are in a greater degree of ferment than usual about their civil and social condition. It is the opinion of our best helpers that they have never been so uneasy. The firman in their favor, secured last spring by the British ambassador, Mr. Alison, only excited hopes to be dashed sorrowfully to the ground. The people now feel that we can do nothing more for them, and consequently, in many places, the little support and favor they had given to our work is withdrawn, and the little communities of evangelical Christians stand more alone. All classes are casting about in their minds for some way of relief. A few weeks since, a deputation of the leading evangelical men of the nation, such as Mar Yohanan, Deacon Isaac, Priest Abraham and others, waited on the mission with reference to this absorbing subject. They expressed their gratitude to the missionaries for the frequent and great aid rendered by them to their people, but desired to know if we could hold out to them any hope that we should be able to relieve them of their present severe oppressions. If we cannot do this, they say they are determined to obtain relief in some other way, if it be by an exodus into Russia from this land of thraldom. The eyes of the people are more than ever in that direction. Many have re-

turned from tours in the Czar's dominions quite well off, and thus so inflaming the minds of their neighbors that numbers are going out of the country in mid-winter.

The expectations of many, in this restless state, have been heightened by the return of a plausible priest of their nation from a tour in Russia. He was formerly a member of the male seminary. During his travels in Russia he has made himself over to the Greek church, has been received with favor by its ecclesiastics, and has, it is commonly believed, been in communication with the Emperor's family. He traveled in a style quite regal for a poor Nestorian, on his return from St. Petersburgh, and was accompanied by a servant of the Russian consul at Tabreez. Though he has brought money in abundance for his own necessities, it does not yet appear that his nation is to derive any benefit from his honors or his wealth; but the excitement of the people, with reference to their condition, has been aggravated by his arrival. These events, though of slight importance in themselves, have a bearing on our present work; and to a greater degree, I cannot doubt, upon our future labors.

Cases of Interest Among Mohammedans.

We are watching with interest the novel case of a Mussulman employed by Mr. Shedd as a teacher, who has for some time professed his conviction of the truth of Christianity. He is a Russian citizen, and probably for that reason dares to be more bold than another would be. He is not backward to confess his faith in Christ; reads the Scriptures to his Mussulman friends; and when present at the Turkish service in the city, last Sabbath, ventured to pray in public, as he does constantly in private, praying in a truly Christian manner.

In connection with this notice of Mirza Hyder, the case of another Mussulman is too interesting not to be mentioned. He was chief steward of one of the principal khans of the city, a neighbor of ours, and through a lingering illness has been attended by Dr. Young. He was a man of rare integrity for such a land as this, and of amiable disposition. He was acquainted with the Bible to some extent, and Dr. Young, in his visits, has had much conversation with him on religious subjects, particularly upon salvation through Christ alone. Rays of light seemed to find their way into his mind, but he could go no further than to acknowledge Christ as equal with the other prophets. During his last hours, Doctor Young being at Salmas, he was attended by the doctor's Nestorian assistant, a pious young man, who, on his final visit, requested a private interview, which was readily granted. In answer to the questions addressed to him, the dying Mussulman said: "I believe Jesus Christ is God. I am a great sinner, but I trust my soul on him alone, with confidence; for the Bible says he died for the sins of the world, and I believe it; and also for my sins he died." "Have you trust in any other?" he was asked. "No," he replied. "In Christ only."

Much prayer has been offered in his behalf, and we tremblingly hope that the Lord heard and answered, and that this follower of the false prophet will be gathered with the saints, at the day of final reward; the first fruit, we trust he is, of a rich harvest of regenerated Mussulmans, which the Lord will reap ere long, for his own unspeakable glory, out of this bigoted and corrupt nation.

Since the death of this man, his khan has sent for Mirza Hyder to read to him the Scriptures. The Word of God is not bound, and we look for important results from the simple reading of the Bible by individuals here and there.

Salmas.

Mr. Labaree had just returned from a visit to Salmas, and reports that every month of Mr. Shedd's sojourn there has strengthened his hold, and increased his prospect of usefulness, among both Armenians and Nesto-

rians. The sympathy of the Armenians is with him. They have little affection for their ecclesiastics; and even these—few on that plain—manifest at present no decided opposition to his labors for their people. The number who attend upon the preaching has increased. On the last Sabbath reported, at least thirty attended the service, conducted by the helpers. These helpers are Nestorians, graduates of the seminary at Seir, but they are "everywhere well received by the Armenians, proving the practicability of initiating this work without a large outlay for training Armenian helpers." "Well disciplined, thoroughly evangelical preachers of the gospel," from among the Nestorians, are ready. Thus the work at Salmas, though having special reference to Armenians, is not regarded by the brethren as by any means the commencement of a new mission, but rather as an easy and most natural expansion of the work among the Nestorians, and of a nature which will not involve greatly increased expense.

Madura Mission.—India.

ANNUAL REPORT.

A FULL report of this mission, for the year 1861, has been received; but most of the more important facts have been previously mentioned in published letters. Grateful reference is made to the measure of health which has been enjoyed by the missionaries during the year, and to the remarkable fact, that for nearly fourteen years no adult member of the mission has been removed by death. Two infant children died within the year.

Respecting methods of labor, it is said, the preaching of the gospel is regarded as the great instrumentality; and much time is given to tours, visiting the village congregations and preaching to the heathen, most of the members of the mission having spent from two to nearly four months, and traveled from eight hundred to a thousand miles each, during the year, upon such tours.

Village Congregations.

An increase of members connected with the village congregations cannot be reported this year, but it is believed there has been progress in stability, knowledge, morality, and regard for the truth. Native Christians are now found in more than two hundred towns, villages and hamlets within this mission field. In congregations gathered from among Romanists "there is perhaps less stability than in those from the heathen."

STATIONS.	Number of congregations.	Number of men.	Number of women.	Number of children.	Total.	Men able to read.	Women able to read.	Children able to read.	Average attendance on the Sabbath.	Marriages.	Deaths.	Balance of gain or loss.
Battalagundu, . .	11	116	126	205	447	45	23	46	287	4	10	-24
Dindigul, . .	11	117	98	223	438	50	16	48	306	6	5	-98
Madura, . . .	19	205	174	213	592	84	40	51	370	14	10	5
Manamadura, . .	1	10	7	7	24	3	.	1	13	.	.	-3
Mandahasalie, . .	44	683	571	825	2,079	163	29	104	1,088	16	23	120
Malur, ...	9	65	70	106	241	28	9	23	140	4	4	3
Pasumalie, . . .	1	17	9	23	49	17	7	14	49	.	1	5
Periaculum, . . .	22	345	371	584	1,300	72	17	32	703	16	21	100
Pulney, ...	3	42	39	69	150	9	5	12	96	3	2	6
Sivagunga, . . .	4	23	24	52	99	11	.	5	42	.	1	-28
Tirumungalum, . .	13	225	216	302	743	103	20	49	468	10	14	1
Tirupuvanum, . .	3	24	29	44	97	10	7	4	115	.	.	-162
Usalampatti, . . .	4	40	26	47	113	11	3	.	76	2	.	.
Totals, . . .	145	1,912	1,760	2,700	6,372	606	176	389	3,753	75	91	-75

Native Assistants.

In the four classes of Pastors, Catechists, Readers and Teachers, there are in all 206 native helpers. The six pastors are all regarded as useful men. "They are generally laboring happily in their work," but they all need the sympathies and prayers of the people of God. The case of one is mentioned specially "who seems weighed down with troubles in his flock," and near the close of his report, breaks out in the following petition:

Oh my great and good Shepherd, Jesus, Lord; is it thy will that thy utterly comfortless, serving servant, waiting on thee with tears for comfort, should continue in this state? Or is it thy will to place, in thee, thy servant in another flock, thy fold, and to give thy servant

comfort and energy to do thy work without distress of mind? If this is thy will, through my fathers, thy ministers, send thy servant, a flea, to another place. Not to my will, to thy will, I wholly give myself. Therefore, in some way, comfort thy servant, I most reverently beseech thee. Amen.

The catechists and readers, numbering 123, are, it is believed, "improving in knowledge, efficiency, grace and charity." Many of these helpers have shown a very commendable spirit of benevolence, in connection with contributions.

Education.

The seminary has now thirty-nine students, of whom five are catechists, studying for a short period. The four teachers and the pupils have made much effort for the good of the people living near, and have distributed, at festivals and in the villages, during the year, several hundred portions of Scripture and about 10,000 tracts. Much religious interest has existed in the school, and nine pupils have been admitted to the church on profession of their faith.

In May, Mr. and Mrs. Rendall resumed the charge of the female boarding school, which had been for more than three years under the care of Mr. and Mrs. Capron. The number of pupils is forty-five, all from Christian families. There are two native teachers. A class of seven graduated in March, and a class of fourteen was received in June. The instruction is wholly in the vernacular. Miss Ashley, "having made good progress in the Tamil, has entered directly upon the work of teaching. There have been some tokens of the presence of the Spirit, and four pupils have been received to the church." The statistics of the village schools,—which are thought to have generally improved in worth and efficiency,—as well as of the force of native helpers, will be found in the following table.

Stations.	Native Assistants.								Station and Village Schools.							
	Pastors.	Catechists.	Readers.	Teachers in seminary.	Teachers in female boarding school.	Schoolmasters.	Schoolmistresses.	Total native assistants.	Schools.	Christian boys.	Christian girls.	Total.	Heathen boys.	Heathen girls.	Total.	Total of scholars.
Battalagundu,	1	6	3	.	.	6	1	16	7	57	14	71	36	.	36	108
Dindigul,	1	7	3	.	.	3	.	14	2	29	15	44	35	3	38	82
Madura,	1	10	6	.	2	6	2	27	8	41	23	64	78	6	84	148
Manamadura,	.	1	.	.	.	.	.	1	.	.	.	.	.	.	.	.
Mandahasalie,	3	20	15	.	.	16	1	55	17	132	29	161	59	.	59	220
Malur,	.	5	.	.	.	5	1	11	6	24	6	30	34	.	34	64
Pasumalie,	.	1	.	4	.	7	.	6	1	9	6	15	.	.	.	15
Periaculum,	1	19	4	.	.	7	6	37	15	108	25	133	74	3	77	210
Pulney,	.	2	2	.	.	1	1	6	2	13	8	21	4	2	6	27
Sivagunga,	.	2	.	.	.	1	.	3	1	.	1	1	14	4	18	19
Tirumungalum,	.	11	.	.	.	3	2	16	5	41	17	58	4	.	4	62
Tirupuvanum,	.	2	1	.	.	5	1	9	6	5	1	6	74	2	76	82
Usalampatti,	.	3	.	.	.	1	1	5	2	13	6	19	4	.	4	23
Totals,	6	89	34	4	2	61	16	206	72	472	151	623	416	20	436	1,060

About 250 Bibles and Testaments, over 500 portions of Scripture, and 44,773 tracts were distributed by the mission during the year. 3,133 patients have shared in the benefits conferred by the medical dispensary, which has been under the charge of Mr. H. S. Cheeseman. "We are encouraged," the report says, "in our work among the heathen, by the good will shown and the general good attention given us, when we speak to them of the great salvation."

The Churches.

In the churches, 'while the standard of piety of not a few members is low, there are yet found many things hopeful and encouraging.' One of the cheering indications of the year has been the increase of a spirit of benevolence, respecting which particulars have been already published. For various objects, the native Christians have contributed, in their poverty, 1,290 rupees. Although there has been a total gain of only eighteen in the number of church members, there has been more evidence of the presence of the Spirit at some of the stations than ever before. Incidents are spoken of which show decided progress in rising above the old spirit of caste. The statistics are presented in tabular form, as usual.

STATIONS.	Number of churches.	Added on profession.	Excommunicated.	Suspended.	Struck from the church records.	Restored.	Deaths.	Now in good standing.	Gain or loss upon last year.	Remain suspended.	Received on profession from the first.	Children baptized this year.	Contribution by natives.		
													Rupees.	Annas.	Pice.
Battalagundu, . .	1	2	.	1	.	.	1	119	2	2	69	13	72	12	.
Dindigul, . . .	2	.	6	.	3	1	8	76	-24	5	158	3	174	4	7
Madura, . . .	2	15	.	1	.	1	2	129	15	1	163	7	149	.	9
Manamadura, . .	*	.	.	.	.	.	.	.	.	.	.	.	1	2	2
Mandahasalie, . .	9	22	2	1	13	.	9	366	-7	2	488	40	313	8	3
Malur, . . .	1	.	.	.	.	.	.	27	-3	.	19	2	51	.	9
Pasumalie, . .	1	9	.	.	.	.	1	53	-3	2	134	5	90	4	11
Periaculum, . .	7	32	2	7	2	1	1	171	25	6	170	29	195	.	6
Pulney, . . .	1	2	.	.	.	.	1	28	5	.	28	1	24	8	.
Sivagunga, . .	1	.	.	.	.	.	.	21	1	.	79	.	8	7	1
Tirumungalum, .	2	10	.	.	5	.	2	120	5	.	137	25	179	1	8
Tirupuvanum, . .	1	2	.	.	.	.	.	17	2	3	8	1	31	12	2
Usalampatti, . .	*	.	.	.	.	.	.	.	.	.	.	.		.	.
Totals, . .	28	94	10	10	23	3	25	1,127	18	21	1,453	126	1,290	14	10

* No separate church organization yet exists at these new stations. The church members still retain their connection with the churches of the adjoining stations, Tirupuvanum and Tirumungalum.

Conclusion—Appeal.

In conclusion, after alluding to the darkness of prospects at the close of the year, growing out of the civil war in America, the brethren say:

Hitherto hath the Lord helped us. He has been better than our fears, and we will praise him and still trust in him. Doubtless times that will try the faith of the people of God are near at hand, or are already upon us. Therefore, brethren and sisters of the church in America, suffer the word of exhortation. Friends of Christ and friends of missions, think of the contrast between the work of saving men and the work of destroying them. While we trust we are not behind our countrymen in patriotism, and in readiness to make sacrifices for the welfare of our native land, we ask you, while remembering the one with the deepest sympathy, never to forget the other—the nearly two millions of Hindoos in the Madura District, whose eternal interests, in the providence of God, are committed to the care of the American church. While you pour out your money, and lay your sons, and your daughters also, on the altar of your country, oh give a hundredth part, or if not that, at least a thousandth part as much, of both these treasures, for the welfare of these hosts of heathen, drawn unto death and ready to be slain. Remember the inexpensiveness of our work, as compared with the expensiveness of war, and gird yourselves anew for our help, cheerfully, hopefully, gladly.

Cost of the Mission.

In twenty-five years, from 1837 to 1861 inclusive, the mission has cost the American churches exactly six hundred and seventy thousand four hundred and ninety-eight dollars and eighty-eight cents; but little more than the expense of this fearful, slavery-begotten war for a single half day! Remember, brethren, and consider as in the light of the judgment, that the annual cost of the American Madura mission is only about equal to the mere traveling expenses of two regiments from Illinois to Washington; and for the sake of Christ and of the perishing, do not withhold the sum necessary for our support and for the continuance of our work. Why should not every individual member of the churches contributing to the Board, strive to carry out the eminently practical suggestion of Mr. Griffith, of the Prudential Committee? How easily, even in war times, might 50,000 of the wealthy raise each 10 cents per week, and another 50,000 5 cents; 150,000 3 cents, and another 150,000—of the *poor*, but to be rich in

heaven—one cent! Let them do this, and the work of missions shall *go forward*, even in the time of national calamity, as it has never done before. Oh, members of Christ's body, try the sweets of self-denial! Give, in this time of trial, as you have never given before; and then you will pray as never before, and God will carry forward his work, in this beginning of the second half-century of the Board's history, as never before. Then you and we shall rejoice; and there will be joy among the angels of God over new-born souls in India; and ere long we all shall reap, in the presence of Christ, the glorious fruit of that which now we sow with toil and tears.

PROCEEDINGS OF OTHER SOCIETIES.

The Paris Society of Evangelical Missions.

The operations of this Society have been mainly restricted to South Africa. In that field, however, it has been eminently successful, as will appear from notices heretofore published in the Herald.

The last "Annual Conference" of the mission among the Bassoutos was held at Thaba Bossion. The general tenor of the reports from the different stations indicated that "the conflict between Christianity and paganism was becoming more and more serious." Strong efforts are put forth, on the one hand, to uphold the ancient customs of the people; while, on the other, many proofs of the divine favor are to be found in the frequent accessions which are made to the churches.

Statistics.

The following table has been constructed from the reports of the missionaries at Thaba Bossion.

STATIONS.	Attendants on public worship.	Present No. of commun'ts.	Admitted the last year.	Catechumens.
Beersheba,	450	295	20	100
Thaba Bossion,	200	123	12	38
Berea,	125	64	20	20
McKnatling,	. .	. .	. .	. .
Hermon,	375	163	. .	60
Morija,	. .	426	22	87
Bethesda,	250	82	6	11
Hebron,	135	68	26	37
Bethlehem,	100	21	. .	18
Carmel,	200	98	12	39
Bethulia,	. .	30	7	. .

The missionary work at *McKnatling* was remarkably prosperous during the first part of the year. The number of catechumens, at one time, was two hundred; but the small pox made its appearance, and the aspect of the station was greatly changed. It is for this reason that no statistics are given.

Bethulia is now within the territory of the Orange republic. Hence the population which formerly enjoyed the benefits of missionary labor, has become much reduced.

(English) Church Missionary Society.

The work of this Society having outgrown its home accommodations, on the 7th of March last, the Committee left the old Committee-room, where, for nearly half a century its business had been conducted, and transferred itself to a new house, erected for the Society's offices. The occasion was one of grateful reminiscences. An address was delivered by the President, and one also by the clerical Secretary, in which he embodied, specially, recollections of the home work of the Society, its origin and growth, its officers, &c. But for the readers of the Herald, a more important view is that of the Society's work abroad, and of its financial position. Such a view is presented in an address of the Committee, and an article in the Intelligencer, published in January last. The address was issued in view of the fact that providential circumstances, and the receiving of special contributions for special missions, had led to such an enlargement of the Society's operations as could not be sustained without a permanent increase of resources; while encouragements to go forward in the work were never greater or more heart-stirring.

Special Encouragements.

On this subject the Committee say:

During the last five years there has been *an enlarged blessing from above upon the Society's missions*. The native churches have greatly increased. The number of native ministers has risen from 48 to 66. The number of other native teachers from 1,751 to 2,105. The number of communicants from 18,787 to 21,064.

During the last five years *the contributions raised and expended in the missions* upon the operations of the Society, that is, by friends who witness the work, have risen from 13,000*l.* to 20,000*l.*

During the last five years an important advance has been made towards *self-support in the older native churches*, as well as

in promoting self-supporting missionary efforts on the part of the native converts in behalf of their unconverted countrymen. Many fresh converts are thus added each year to the church of Christ by the independent, spontaneous action of Christian natives.

The *number of missionary candidates*, both from the Universities and under training in the Islington College, has greatly increased during the period under review. Five years ago there were in that college 21 students; there are now 42. But the sending forth to the mission field those who are thus ready and willing to go, except to supply vacancies, must depend upon the supply of sufficient funds.

Never have the *calls upon the Society to open new missions*, and to extend the older missions, been more urgent and inviting; they have often been accompanied by very liberal offers of pecuniary assistance. * * In the review of these facts, the Committee recognize the call and blessing of the Lord upon the work abroad; as well as a proof of the increasing confidence and sympathy of the church at home.

The Intelligencer follows the address of the Committee with an extended article, from which the following extracts are taken.

Income—Expansion.

Some notes on the working of the Society's income may be interesting. We shall go back for thirty years, dividing them into six periods of five years each. Our readers will, in the first place, observe the increase of income accruing on each successive five years.*

1st period, from 1831–32 to 1835–36: Total of income, . .	£273,950
Average yield of each year,	54,790
2d period, from 1836–37 to 1840–41: Total of income, . .	387,028
Average yield of each year,	77,405
3d period, from 1841–42 to 1845–46: Total of income, . .	470,353
Average yield of each year,	94,070
4th period, from 1846–47 to 1850–51: Total of income, . .	†486,952
Average yield of each year,	97,390
5th period, from 1851–52 to 1855–56: Total of income, . .	553,697
Average yield of each year,	110,739
6th period, from 1856–57 to 1860–61: Total of income, . .	†632,880
Average yield of each year,	126,576

It will be observed that the increase in the last fifteen years has been more slow than in the first fifteen. In the first fifteen years, the average income increased from 54,000*l.* of the first five years, to 94,000*l.* of the third. In the last subdivision, the growth has been from 97,000*l.*, the average income of the first five years, to 126,000*l.*, the average of the third.

The expansion of the missionary work has been proportionate to the increase of income; and, as means have been afforded to it, the Society has pushed forth its laborers into the vast wildernesses beyond.

Prior to the thirty years under consideration, the Society occupied the following fields: Sierra Leone, Smyrna, Bombay, Madras, Tinnevelly and Travancore, North India, as comprehensive of Calcutta, Burdwan, Benares, Gorruckpore, Agra and Meerut, Ceylon, the northern district of New Zealand, and the Red River in Rupert's Land.

The first period of five years added the Eastern district of New Zealand and Nasik.

The second period of five years added the Western district of New Zealand, Cumberland station in Rupert's Land, and the Telugu mission.

The third period of five years added Manitoba in Rupert's Land, the Yoruba country, East Africa, Shanghai in China, and Junir in Western India.

The fourth period added Kotgurh, Malligaum and Sindh in Western India, Bhagulpore in North India, Ningpo and Fuhchau in China, and Palestine.

The fifth period added the Punjab, the Santhal mission in North India, Jubbulpore in Central India, Constantinople, and James's Bay, with English River, in North-West America.

The sixth and last period added the Mauritius mission, the Niger mission, the Oude mission, Allahabad, the Pacific mission, and the Mackenzie district in North-West America.

And now it remains with the Christians of Great Britain, the friends and supporters of the Society, to decide whether they desire that the same enlargement of our operations shall pervade the next five years, or whether, by a cruel necessity, its further advance is to be interdicted. If the Savior's commandment is to be respected, and corresponding efforts made, increased means must be placed at the disposal of the Society, so as to enable it to command at least an average income of 150,000*l.*

With each augmentation of income, the Society has never hesitated to put forth corresponding efforts. * * In 1852 there was found to be a large balance in excess of expenditure. This the Committee distinctly declared should not be hoarded, but laid out in the extension of the missions. In three years, therefore, the sta-

* This calculation is exclusive of sums raised in the missions.

† These totals do not include the Contributions received on account of the "Jubilee Fund," which amounted to 58,188*l.*, and of the "Special Fund for India," which amounted, in March 1861, to 66,964*l.*

tions were increased from 109 to 121, and the missionary clergy from 162 to 189. As the result of this, the expenditure, of necessity, rose, but the income did not keep pace with it; and at the end of the year 1854–55, the Society found itself in debt to the amount of 5,621*l.*, which, in the subsequent year, was increased by a new deficiency of 872*l.* Opportunities for good, of an inviting character, were just then presenting themselves. The termination of the Russian war, and the new arrangements consequent on the restoration of peace, rendered Turkey and the East more accessible to evangelizing efforts; the openings into the interior of Africa, together with the concurrent aids of geographical and linguistic acquirements, and the increase of lawful commerce on the west coast, encouraged us to prosecute the work in that continent with renewed vigor; the growth of the native churches intimated the near approach of their emergence from weakness and dependence to manly vigor and self-support, and the necessity, therefore, of having on the spot discreet and experienced missionaries, with qualifications equal to such a crisis: moreover, the annexation of Oude summoned us to a new enterprise. But the Society, crippled as it was, could only point out what might be done, and pray that, through the liberality of the Lord's people, she might be set free to go and do the Lord's work. Nor was the appeal left unanswered. * *

As the Christians of England were meeting in their May Anniversaries to cheer one another in the Lord's work, their brethren in India were involved in all the horrors of the great mutiny. * * It was a crisis unprecedented in the history of the nation, and men's hearts were stirred to the depths. Especially, Christian men felt their responsibilities with respect to India, as they had never felt them before. * * The Committee felt the time was come when this reproach should be done away, and England be found in the discharge of her trust to India. A special appeal was put forth, bearing date December 1, 1857, in which the necessity of affording to the native races, largely and liberally, the means of Christian instruction and regeneration, were strongly urged. This was promptly responded to. The ordinary income for 1857–58, enriched by a special donation of 10,000*l.*, amounted to 130,766*l.* Nor was this all; there was to be added the first installment of the special fund for India, amounting, at the close of March, 1858, to 24,717*l.*, so that the total received from the United Kingdom for that year, rose so high as 155,584*l.* Thus provided with the means of action, the Society prepared itself for new responsibilities, and more extended and energetic labors.

Nor was it only in India that the standard of the gospel was advanced. In the Yoruba country, Oyo, the residence of the king of Yoruba, who retains a nominal superiority over all the Yoruban kings, and the population of which is estimated at 40,000, was occupied by an European catechist, and also Ishaga on the west of Abbeokuta.

The Niger mission, which had been commenced in 1857, was effectively prosecuted by the ordained Africans, the Rev. S. Crowther and the Rev. J. C. Taylor; and with the help of six native teachers, three places—Onitsha, midway between the Delta and the Confluence; Gbebe, at the Confluence; and Rabba, above the Confluence, on the Quorra—were selected as mission stations. The great water-route from the west coast into Central Africa having been providentially laid open, it would have exhibited a want of promptitude and decision in the work of Christian missions had the Committee failed to advantage themselves of it.

Turkey also, in its peculiar circumstances, claimed attention. In a transition state, the old barbarism having lost its power, and new ideas and convictions gaining strength, and beginning to circulate more freely and rapidly from mind to mind, it appeared to be precisely the favorable juncture for the commencement of such wise efforts as, without offending the prejudices of the Turks, might introduce scriptural Christianity to their attention, and afford them an opportunity of considering its claims, and judging for themselves. The Committee had, during the previous year, adopted the preliminary step of sending to those countries an experienced missionary, the Rev. J. A. Jetter, to observe and report upon the state of affairs. * * The Committee felt themselves pledged to a Turkish mission. It was not to commence a new mission, but to resume one long suspended; for so early as 1819, Constantinople had been a mission station of the Society, although at that early period the improvement of the Oriental Christians was the immediate object contemplated. But now, to wise and discreet measures the Turks themselves were accessible. The resumption, therefore, of Constantinople, as a basis of new and enlarged operations, was decided upon, and in the autumn of 1858 the Rev. Dr. Pfander, then on his way home from India, was invited to visit Smyrna and Constantinople, with the view to the commencement of a mission to the Turks. His long experience in Oriental work—having gone first as a missionary to Persia in 1825, whence he was transferred to India in 1839—and his ability in all questions relating to Mohammedanism, as evidenced in his controversial treatises, pointed him out as the suitable person to initiate a

mission requiring the rare combination of zeal, tempered by wisdom and patience.

Thus the year 1858–59 was one of enlargement. During that year the expenditure amounted to 123,846*l.* * * Throughout the year 1859–60, the Society continued to advance its stations as opportunities presented themselves. The difficulty which had been felt during the preceding year, as to the supply of missionaries, was happily removed. Several choice men from the University of Cambridge, who had offered themselves for missionary work, and been accepted, were now ready to go forth; so that, from this and other sources, no less than twenty-one laborers were sent out during the year, thus more than filling the vacancies which had been made by sickness and death.

The year 1860–61 was marked by a decided increase of laborers in the field, twenty-two ordained European missionaries, and eight unordained laborers, having been sent forth from home during the year, besides three Europeans admitted to holy orders in the missions, the number of ordained Europeans being thus raised to 190, while the ordained native and country-born laborers were increased from fifty-nine to sixty-six, thus presenting a grand total of 258 ordained missionaries laboring in the Society's mission fields. It may be well here to pause and look back. The ordained laborers of the Society were—

In 1856–57,	218
1857–58,	226
1858–59,	227
1859–60,	238
1860–61,	258

The stations of the Society had also increased in the following rates—

In 1856–57,	136
1857–58,	138
1858–59,	144
1859–60,	146
1860–61,	148

Thus we find on the five years, an increase of forty ordained missionaries, and twelve stations.

MISCELLANIES.

THE ADABAZAR CHURCH TO THE MISSIONARIES.

The brethren of the Protestant community at Adabazar, have for some time manifested a very praiseworthy readiness to do all they could to sustain their own religious institutions. Their pastor was also ready to live in a very self-denying manner; but some assistance seemed essential to bring things into such a situation that the church and community could assume, for the future, his entire support. Aid in furnishing such assistance was recently tendered, on condition that this should be done; all the propositions made were accepted with sincere thankfulness, and the following very gratifying letter was sent to the missionaries. It is another indication of progress among the Protestants of Turkey in this matter of self-support.

Adabazar, March 1, 1862.

Dear and Respected Brethren in Christ:

The kind assistance which you have rendered for the relief of our wants, we have from the beginning regarded with sincere respect and with very grateful hearts. And, behold now also we have especial reason to manifest our deep thankfulness to you, who, after having for almost eighteen years rendered cheerful aid to your unworthy and needy brethren, have been pleased also, at the beginning of the present year, to deliver our beloved preacher and teacher from the great burden and the consuming cares of the debt which was pressing him down; so that now, with freedom and ease, he can devote his entire attention to the discharge of the great and important duties of his office. Henceforth, his people also, having no concern for his debt, and uniting all their energies for his support, undertake to provide for him a moderate subsistence.

And as until now, so also hereafter, we shall remain fervent in our prayers to God that upon all the gifts and benevolent labors of the beloved Society which, with such great kindness, visited and aided us, the blessings of heaven may descend. May the efforts and the labors of the ministers sent forth by it, be the cause of the enlightenment of many lands, and of the salvation of countless souls!

In behalf of the Evangelical Armenian Church of Adabazar,

SDEPAN JEJIZIAN,
Clerk of the Church Committee.

WHY THERE ARE NO MORE CONVERTS.

It is a fact worth stating, that we could, if we desired it, baptize any number of persons in any one of our Christian vil-

lages. Thousands in the district would most gladly receive the sacraments at the hand of the Christian missionary; and thousands would be gathered to the congregations by the report of such things. If, therefore, any are disposed to contrast the immense numbers gathered to the Romish church by its missions, either in this or other countries, with the few gathered by us, let them remember that the expressed desire is all that is necessary to bring them within that church, while thousands who, on these terms, would long ago have been enumerated among our converts, have not now, and probably never will have, any connection with us.—*Mr. Washburn, of Battalagundu.*

The Persecution at Angora.

A letter from the native helper at Angora, in regard to a severe case of persecution there, forwarded by Mr. Bliss, of Constantinople, was published in May. He has now sent a second letter from the helper respecting the same case, the aspect of which has not improved. The letter is dated Angora, March 10, 1862, and is as follows:

Dear Brethren:—In my former letter I informed you that the Turks had put our brother Hassan in prison, and were unwilling that I should go near him. I made great exertions to see him, and at length obtaining permission, went to him accompanied by a zabtia. I saw that they had placed a chain of seventy oke's weight upon his neck. [The oke is about two and three-fourths pounds. — *Ed.*] When he saw me he wept and said, "They say they will kill me." I encouraged him with a few words, but could not say much on account of the zabtia. In the day time he wears only the chain, in the night they fasten his feet in the stocks. The other evening they examined him again in regard to his faith, and he gave the same answer as before. They then put on handcuffs also, so that he could neither eat bread nor remove his clothing. At this time a chain of ninety okes was upon him. They did not regard this sufficient, and they beat him frequently, in a most unmerciful manner. His guards drew their pistols and rushed upon him as if they would kill him, and at other times drew their long knives, as if they would behead him. While they were doing these things, the poor man had no friend with him. It being Ramazan, they thus made sport for themselves the whole night. Sometimes, also, they allowed the other prisoners to come upon him and trouble him. In fact, they annoyed him in so many ways that I cannot remember them all. The zabtias stripped him by night, and inflicted such outrages as Paul describes in the first chapter of Romans, from which you can understand that they left nothing undone. While they were treating him in this manner, I thought it best not to go near him; not so much on my own account as on his, although it was dangerous for me; for when I went, the guards and keeper of the prison expected presents from me, and if I gave them nothing they would go and shake the chains on his neck roughly. On the other hand, if I did not go, I thought he would feel that I too had entirely forsaken him. On this account I sent a brother to speak with him about it. When this friend approached him, Hassan said, "Do not come near me," and said to the Mohammedans near by, "There is no God but God, and Mohammed is his true prophet." Then the Turks said to this brother, "Why have you come here? He (referring to me) should have come to see what would have happened to him." It was well that I did not go, for they always opposed my entrance, and cursed me in every way.

In regard to this brother Hassan, however far he may have denied his Christian faith, he doubtless did it through fear. Perhaps he thought he should obtain liberty, but this has not been granted him. The Turks do not believe that he has recanted. They think it was on account of fear, and continue their persecutions. Up to the present time, in this cold weather, he remains almost naked in prison. I presume that if Hassan or I were to give large presents of money to the guards, he would be treated more leniently; but this we are unable to do. When we complain to the authorities, they either deny my assertions or pretend that what is done is without their knowledge or order.

In regard to our own condition, I feel that it is very trying. We hear threats of violence from all quarters. The Turks are greatly incensed against us, and when they pass my house, they stop and say to each other, "This is a Protestant's house;" and when they pass my shop also they turn their eyes so fiercely upon me, you would think they wished to kill me. It is only of the Lord's mercies that we are yet alive. Often, when we lie down at night, we have but little hope that we shall be left alive till morning. My wife has earnestly entreated that I should not open the book shop for some days; but I am unwilling to neglect at all the work committed to me, believing that I shall

live yet a little longer. My desire is to finish my course faithfully. Brethren, you can be the means of securing freedom to this city, and of advancing the Lord's work here. Be not discouraged on account of the troubles we are suffering. The Lord's work always began in this way.

STATISTICS FROM CEYLON.

Temple Expenses of Heathenism.

Mr. Smith, of the Ceylon mission, writes from Oodoopitty: "The population of this parish is about 13,000, and for this population there are between forty and fifty heathen temples, at which the expense of ordinary daily ceremonies is about £345 annually. The annual expense for festivals is £236; more than four times as much as it was twelve years ago, while the daily expenses are about the same as formerly. The expenses in connection with the reading of the Puranas are about £161, and reading the History of Pulliar £58 annually, making a total of £800. The total income of the temples, from lands and tax on the people, is £414; the balance of expenses being derived from voluntary contributions. The fishermen give one-tenth of their income to the temples, and have built up a very large temple in Valverthy-tury, which they are enlarging and beautifying every year. The same is true of some of the other temples, while some are neglected, and are going to ruin."

Price of Land.

"Some facts concerning the price of land may interest you. You will recollect that when you were here, the people were exceedingly anxious to invest money in land, and since that time the price has risen very much. Many who are in good employment away, send home so much to be thus invested, that the demand has greatly increased.

"The best paddy land in the region of Jaffna, sells for £180 per acre, and at from £100 to £120 in the region of all our stations. This will not produce, in the best seasons, more than 70 or 75 bushels of paddy, which is worth now about three shillings a bushel. The expense of cultivation is half or two-thirds the value of the crop. Second rate land sells at from £70 to £75 per acre, and third rate at from £36 to £40.

"The upland culture sells for £24 the acre, and from that down to £6 or £8 according to its position and quality. That which is suitable for gardens, favorably situated, sells at from £12 to £60. If suitable for the culture of tobacco, the people can, by that crop, when there is a demand, make an investment in land even at present prices remunerative; but with all other crops, if a man is dependent on the income from his land for the means of paying even the interest on his investment, the more he has the poorer he is."

THE BIBLE IN CONSTANTINOPLE.

Rev. Mr. Bliss, agent of the American Bible Society, wrote from Constantinople, December 31, 1861: "A brother in the Bible work, a few days since, stopped for a few moments to rest in a coffee-shop. As he took his seat, he noticed that the owner of the shop, a Turk, was reading to two Armenian assistants. He called for a cup of coffee, and as he sipped it listened to the reading. The book proved to be the New Testament; the portion being read, the sermon on the mount. This old man, professing Mohammedanism, was expounding the words of Jesus to the men in his employ professing Christianity. The brother joined in the exposition and conversation for a little time, and left, marveling at the way the Master takes to carry on his own work. The other day I was at one of the large khans of the city on business. In passing the open door of one of its little rooms I heard the words in Armenian, 'God is our refuge.' I stopped and listened. Some one was reading the 46th Psalm. My curiosity was excited, and I stepped back and looked in the room. In the corner sat a man, in middle life, with a copy of the Psalms in his hand. At his feet, gazing intently at him, sat a lad of some fifteen years, pale, sickly, with little clothing, and that sadly worn. A glance revealed the whole story. The young lad was under the power of a wasting disease. Knowing that he must soon die, he had come forth seeking spiritual comfort. Un-

able to read himself, he had made his way to this friend, and was, at the time I passed, drinking deeply at the fountain of the Psalmist's experience."

Deaths.

Mrs. Ireland.—Another of the female laborers in the Zulu field has fallen. Mrs. Ireland, who recently ministered so kindly to Mrs. McKinney in her last days, has followed her to the Savior's presence. She died January 25. Her decline was at last unexpectedly rapid. Indeed, until within a few days of her death, her husband was expecting to start with her immediately for the United States. She suffered much bodily pain, but had no apparent doubts in regard to her personal salvation. Mr. McKinney, who was with the afflicted family during the few last days of her illness, writes:—"She expressed clearly and repeatedly her sense of utter unworthiness to receive God's favor, and declared her trust to be in the efficacy of Christ's blood alone; but in Christ she found peace, pardon, righteousness and salvation. She left her messages to friends, absent and present, all breathing a warm desire for their spiritual welfare. Her love for the interests of Christ's kingdom was strong, and she said it had been her greatest happiness that she had been permitted to labor for him so long, though she felt that she had been but an unprofitable servant. To her bereaved husband, and to us, her loss is great. We miss her much, as the number of our mission has been growing less, by death and departure to America; but our loss, great as it is, we are confident is her gain. We mourn, but not as those without hope. To the husband the affliction comes most severely, but God, I believe, has most abundantly imparted to him the consolations of his grace."

Mrs. Ireland, whose maiden name was Jane Wilson, was born at New Ipswich, N. H., January 18, 1820, and united with the Congregational church in that place, September 3, 1837. She was married to Mr. Ireland, September 28, 1848, sailed with him, for their appointed field, on the 14th of October following, and arrived at Port Natal, February 13, 1849. She had therefore been connected with the Zulu mission, an esteemed laborer, for thirteen years.

Mrs. Doane.—Honolulu papers announce the death, at that place, on the 16th of February, of Mrs. Sarah W. W. Doane, of the Micronesia mission. Sarah W. Wilbur was born at Franklinville, Long Island, May 20, 1835, united with the Presbyterian church in 1853, was married to Rev. E. T. Doane, May 13, 1854, and sailed with him on the 4th of June following, to join the Micronesia mission. She was compelled to leave her missionary work in June, 1861, on account of her own feeble health and that of one of her children, and came to Honolulu. She was confined to her room most of the time after her arrival there, residing in the families of the Rev. E. W. Clark and Mrs. Chamberlain, where she received every attention that tender sympathy could suggest. She was naturally of a delicate frame, but had previously enjoyed good health, and was remarkably hopeful and devoted to her missionary work.

Rev. S. C. Damon says of her, in an address delivered at her funeral: "Her active mind was full of projects for the future. Most gladly would she have returned to her field of labor. Often have I heard her remark, that she never regretted having come upon a mission to Micronesia. Her missionary life had been happy, although oftentimes exceedingly trying. It is a gratifying circumstance, that during all her distressing sickness, upon ship board and in Honolulu, she enjoyed the constant attention of a faithful Ebonite Christian female—a woman who had been elevated from the lowest depths of heathenism by her labors and example! Under all these circumstances, I do not wonder that she clung to life, or wished to live many days, if it should be God's will. She was in the very prime of womanhood. Life looked bright before her. Her heart was in her work and in the education of her children, and it was seemingly hard for her to be sick—to be thus early in life laid aside. While it was thus trying for her to bid adieu to the scenes of this world, yet when the Master

called, she was ready. Up to nearly the last moment, her faculties were clear and bright. Death had no terrors. Her last moments were peculiarly serene and happy."

REV. JACKSON G. COFFING.—Since the first pages of the Herald, containing Mr. Coffing's account of his expulsion from Hadjin, were in type, the painful intelligence has been received of his death by violence. Mr. Coffing left Adana on Monday, the 24th of March, intending to reach Alexandretta on Tuesday evening, on his way to Aleppo, to attend the annual meeting of his mission. "As the road is always dangerous around the head of the gulf, he had with him a part of the way, a guard of three men from the government. Not thinking them necessary during the latter part of the route, he dismissed them and came on with his servant, two muleteers and a single guard. When within about three miles of Alexandretta he was fired upon by a couple of men who had concealed themselves among the high bushes which skirt the road. Two balls struck the left arm just above the elbow, on the outside, shattered the bone and severed the large artery. Passing on, the lower ball on reaching the body glanced downward, slightly bruising the skin; while the upper one apparently entered the body, and perhaps remained there. Notwithstanding this severe wound, and a most profuse flow of blood, he continued most of the time upon his horse, and rode on for nearly three-quarters of an hour." Finding himself unable to go farther, he sank down upon the beach and sent to Alexandretta for assistance. The English Vice Consul, Dr. Grabschied, a Government physician, and the Governor of the town, went to him immediately, before they learned who the sufferer was. Mr. Levi, the American Vice Consul, soon followed, and Mr. Coffing was taken on a bier to his house, where he received every attention; but he gradually sank from loss of blood, and died a little before five o'clock the next morning, Wednesday, March 26.

Two other persons in the company were badly wounded, one of whom, Mr. Coffing's pious Armenian servant, died from his wound, March 30. Circumstances led to the suspicion that the murder was premeditated, and was the work of Armenians at Hadjin, some of whom were known to be exceedingly bitter against him, or rather, Mr. Calhoun says, against the gospel which he preached. Energetic measures have been taken by Mr. Johnson, United States Consul at Beirut, and others, to detect the murderers and bring them to justice. Mr. Calhoun writes, appropriately: "Let no friend of the missions be disheartened by this sad event. It is the first instance of the violent death of an American missionary during the whole period of our operations here, and the wonder is that we have enjoyed so long a freedom. Let us, while we mourn, give thanks and hold on."

Mr. Coffing was born in Fayette County, Pennsylvania, September 21, 1824. He became hopefully pious in 1842, graduated at Marietta College in 1853, and at Union Theological Seminary in 1856; was married to Miss Josephine Lemert, of Dresden, Ohio, September 29, 1856, and sailed with her, in company with several other missionaries, from Boston, on the 5th of January, 1857, to join what was then the Southern Armenian mission. His station has been Aintab until his removal to the Hadjin and Adana field in April, 1861; and his eminent success in connection with the Sabbath school at that place will be remembered with interest by many.

EMBARKATION.

REV. DAVID ROOD and wife, of the Zulu mission, sailed from Boston, with their two children, on Saturday, May 10, in the Nonpareil, Captain Mayo, returning to their field.

DONATIONS.

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Auburn, Lewiston Falls ch.	36 24	
Standish, Cong. ch. and so.	6 24	42 48
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, Mrs. Williamson,	10 00	
Brewer, 1st cong. ch.	27 44	
Wiscasset, Cong. ch. and so.	33 00	70 44
York Conf. of Chs. Rev. G. W. Cressey, Tr.		
Kennebunkport, South cong. so.	15 00	
Sanford, John Storer, which with prev. dona. cons. Com. ANDREW		

H. FOOTE, U. S. N., and Major Gen. A. E. BURNSIDE, U. S. A., H. M. 100 00—115 00

227 92

"Machias," 6 00

233 92

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.
East Jaffrey, Cong. ch. and so. 2 71
Rindge, do. 77 28—79 99
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Piscataquog, Daniel Mack, 25 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Fisherville, Cong. ch. and so. 13 67
Henniker, Cong. ch. which with other dona. cons. JAMES WILKINS an H. M. 84 67
Hopkinton, Cong. ch. and so. 25 00—123 34
Rockingham co. Conf. of chs. F. Grant, Tr.
Atkinson, Cong. ch. and so. 41 38
Exeter, m. c. 14,21; Mrs. N. F. C. 2; 16 21
South New Market, Cong. ch. and so. 22 24
Stratham, Cong. par. 1 40—81 23
Strafford Conf. of chs. E. J. Lane, Tr.
Durham, Cong. ch. and so. which cons. MARY E. SMITH an H. M. 96 00
Milton, Cong. ch. and so. 3 00
No. Conway, Mrs. Ruth Colby, 5 00
Rochester, Cong. ch. and so. 31 71—135 71
Sullivan co. Aux. So. N. W. Goddard, Tr.
Lempster, Cong. ch. m. c. 4 36

449 63

Colebrook, Cong. ch. and so. m. c. 15 82

465 45

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Peacham, Cong. ch. m. c. 40 00
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Cong. ch. and so. m. c. 10 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Albany, Cong. ch. and so. 5 24
Coventry, do. m. c. 9,50; B. W. C. 1,50; 11 00
Derby, Cong. ch. and so. 3,29; Rev. J. F. 2; 5 29—21 53
Washington co. Aux. So. G. W. Scott, Tr.
Northfield, J. G. Slafter, 10 00
Waterbury, J. G. Stimson, 20; m. c. 10; 30 00—40 00
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Solomon Dunklee, wh. cons. MARTHA D. VAN NESS and IRA H. VAN NESS, M. D., H. M. 200 00
Windsor co. Aux. So. Rev. J. Steele, Tr.
Norwich, Cong. ch. and so. 71,69; a friend, 10; 81 69
Weathersfield East and Ascutneyville, Cong. ch. and so. wh. with prev. dona. cons. Miss LOUISA C. DANFORTH an H. M. 64,75; Rev. M. Kimball, 12; 76 75—158 44

469 97

Legacies. — Waterford, Abiel Cheney, by Jonathan Ross, Adm'r, 300 00

769 97

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Hyannis, A friend, 1 00
Centreville, Cong. ch. 25 06—26 06
Berkshire co. Aux. So. H. G. Davis, Tr.
North Adams, Cong. so. 40 00
Pittsfield, 1st do. m. c. 159 07
Williamstown, do. 50 00—249 07
Brookfield Asso. W. Hyde, Tr.
W. Brookfield, B. Ellis, 10 00
Boston, (of wh. from a friend, 400; do. 15; do. 10; do. 1;) 3,641 45
[The following is a *correct* statement of the donations received from *each* of the Boston churches, and from individuals in that city, for the year ending May 31, 1861. The whole sum had been previously acknowledged as paid in.]
Essex st. ch. and so. 6,396,33; m. c. 74,83; chil. of maternal asso. 4,68; 6,475 84
Old South ch. and so. 4,768,73; m. c. 236,03; 5,004 76
Park st. ch. and so. gent. 1,963.50; la. 832,83; m. c. 124,23; youth's miss. asso. 80; 3,000 56
Bowdoin st. ch. and so. gent. 1,142; la. 324,50; m. c. 344,72; juv. miss. asso. for native teacher in Miss Fisk's sch. 25; 1,836 22
Mount Vernon ch. and so. 1,474,70; s. s. 25; 1,499 70
Shawmut ch. and so. 1,416 00
Central ch. and so. 830,80; m. c. 55,65; 886 45
Phillips ch. and so. 793 50
Salem st. ch. and so. 520 35
Maverick ch. and so. 476 79
Springfield st. chapel, 283 08
Oak Place ch. and so. 227 17
Berkeley st. ch. and so. 150 91
Penitent females' refuge, 12 00
United mon. con. 122 69
A friend, 25; an aged lady, 5; H. D. 3; other dona. particulars of which have been published, 1,446,46; 1,479 46

24,185 48

Essex co.
Andover, Rev. Dr. Stowe, 25; W. par. gent. 84.25; la. 49,98; m. c. 13,88; wh. cons. OSGOOD BARNARD an H. M.; Old South ch. and so. 255,70; 428 81
Beverly, Dane st. so. gent. and la. 276,60; m. c. 147,60; wh. cons. ISAAC APPLETON, AUGUSTUS GALLOUPE, SAMUEL ODELL and Mrs. F. W. CHOATE, H. M. 424 20
Danvers, Maple st. ch. and so. wh. cons. Mrs. SUSAN H. PUTNAM an H. M. 109 00
Lawrence, A friend, tithes, 10; a friend, 1; 11 00
Lynn, Dr. Cooke's so. m. c. 13 57—986 58
Essex North Aux. So. J Caldwell, Tr.
Amesbury and Salisbury, Mills Village cong. so. 30 00
Haverhill, Centre cong. ch. and so. 87 00
Linebrook, Rev. Mr. Dow's so. m. c. 22 50
Newbury, 1st cong. ch. 23,20; Byfield ch. 13; 36 20
Newburyport, Whitefield cong. ch. and so. which with prev. dona. cons. Mrs ELIZABETH A. SUMNER and Mrs. ELIZABETH A. JONES H. M. 140; Belleville, Rev. Mr. Fiske's so. 367,50; m. c. 42; 549 50
Rockport, 1st cong. ch. and so. to cons. WM. WHIPPLE an H. M. 110 00—835 20
Essex co. South Aux. So. C. M. Richardson, Tr.
Manchester, Rev. F. V. Tenney's ch. and so. 108 18
Salem, Mrs. J. A. Cleveland, 5 00
South Danvers, Cong. ch. m. c. 75 00—188 18
Franklin co. Aux. So. L. Merriam, Tr.
Northfield, 4 00
Sunderland, Cong. ch. and so. wh. with prev. dona. cons. C. GILMAN TROW an H. M. 75 00—79 00
Hampden co. Aux. So. J. C. Bridgman, Tr.
Feeding Hills, Cong. ch. m. c. 11 23
Longmeadow, do. 72 77
South Hadley Falls, 1st ch. 15 50
Springfield, 1st ch. m. c. 136,27; South ch. do 176,66; Olivet do. 31,50; Miss Helen Spring, 10; 354 43
Westfield, N. T. Leonard, for native helper at Bitlis, Turkey, 75 00

West Granville, 7 51

536 44
Ded. for printing, 10 00—526 44

Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, L H. 1 00
Easthampton, Samuel Williston, 300 00
Hadley, A friend, 25 00—326 00

Middlesex co..
Billerica, Ortho. cong. ch. 38 00
Charlestown, 1st par. m. c. 17 86
E. Cambridge, Evan. cong. ch. and so. m. c. 15 03
Framingham, Hollis evan. ch. and so. 171,75; m. c. 192,53; 364 28
Groton, Union ch. m. c. 31 81
Lancaster, A friend, 10 00
Littleton, Cong. ch. and so. 68 00
Lowell, A friend, 10; High st. ch. and so. which with prev. dona. cons. JOSHUA CLARK and JUDAH CROSBY H. M. 125; 135 00
Natick, 1st cong. ch. m. c. 4 35
Needham, Cong. ch. m. c. 9 00
Somerville, 1st ortho. cong. ch. m. c. which with prev. dona. cons. EZRA D. CONANT an H. M. 21 48
West Newton, Cong. ch. and so. 373,31; m. c. 29,41; 402 72
Winchester, C. Richardson, 10 00-1,130 53

Norfolk co.
Dorchester, J. Fisher, 5 00
Jamaica Plain, Mather ch. 140 00
Roxbury, Eliot ch. and so. 102; m. c 24,44; Vine st. ch. and so. 33; m. c. 32,48; 191 92
West Roxbury, South evan cong. ch. 34 70—371 62

Old Colony Aux. So.
Fairhaven, Mrs. H. D. 2; E. P. 1; 1st cong. ch. and so. 196,70; 199 70
Marion, Cong. ch. and so. 11 92
Mattapoiset, 1st do. 29 00
Wareham, A friend, 3 00—243 62

Palestine Miss. So. E. Alden, Tr.
Bridgewater, Scotland Trin. ch. m. c. 20 00
East Bridgewater, Union ch. m. c. 19 00
Hanson, Rev. B. Southworth, 2 00
North Scituate, A friend, 3 00
Quincy, Evan. ch. la. so. 6 00—50 00

Taunton and vic.
Taunton, Trin. cong. ch. and so. 318 16

Worcester co. North, C. Sanderson, Tr.
Royalston, 2d cong ch. 9 00

Worcester co. Central Asso. W. R. Hooper, Tr.
Berlin, Cong. ch. m. c. 25 00
Northboro', Rev. W. Fay, D. D. 50 00—75 00

Worcester co. South, W. C. Capron, Tr.
Upton, Cong. ch. and so. m. c. 5 42
Westboro', Evan. ch. and so. 35 00—40 42

9,106 33

Chelsea, Broadway ch. and so. m. c. 19; Rev. J. A. Copp, D. D. 100; Winnisimmet ch. and so. m. c. 30,04; Unknown, Z. 5; 154 01

9,260 37

Legacies.—Bellingham, Seneca Wight, by Rev. Dr. Ide, 20 00
Boston, Phœbe Winslow, by J. Huntington Wolcott and Wm. T. Eustis, Ex'rs, 1,000 00
Danvers, Mary Eden, by William Walcott, Ex'r, 689 44
Falmouth, Hannah D. Fessenden, by William Davis, Ex'r, 300 00
Monson, Jonathan R. Flynt, by William N. Flynt and Jonathan F. Morris, Ex'rs, 518 00
Shelburne Falls, Ira Arms, by L. Merriam, 1,000 00-3,557 44

12,817 81
Add for error in footing last month, 9 00

12,826 81

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.
New Canaan, Cong. ch. m. c. 26 60

Hartford co. South, Aux. So. H. S. Ward, Tr.
East Glastenbury, m. c. 30 00
Middletown, 1st so. 75
Portland, Centre ch. m. c. 4 25—35 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Winchester Centre, Cong. ch. 4 15

Middlesex Asso. J. Marvin, Tr.
Essex, Cong. ch. m. c. 30 00

New Haven City, Aux. So. F. T. Jarman, Agent.
Ansonia, 1st cong. ch. 29 59
New Haven, Davenport chapel m. c. 7,41; North ch. m. c 9,13; Yale college, m. c. 6,74; South ch. m. c. 5,50; united m. c 23,89; 52 67—82 26
New Haven co. East, F. T. Jarman, Agent.
Fairhaven, 1st cong. ch. 48,68; Centre ch m. c. 40,35; 89 03
West Meriden, Mrs. Julius Pratt, 35; S. B. Little, 22,50; 57 50—146 53
New Haven co. West Conso. W. Atwater, Tr.
New Haven, 3d cong. ch. and so. 110 50
Waterbury, 1st do. m. c. 16 30—126 80
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Bozrah, New Concord, la. asso. 18 20
Norwich, 1st so. m. c. 22,41; 2d do. 19,33; Broadway ch. gent. 29,25; m. c. 26,60; 97 59
Sprague, Hanover so. coll. 8; m. c. 10; 18 00—133 79
Tolland co. Aux. So. E. B. Preston, Tr.
Willington, Cong. ch. and so. 22 72
Windham co. Aux. So. G. Danielson, Tr.
Voluntown and Sterling, Cong. ch. m. c. 20 00

627 85

RHODE ISLAND.

Providence, Ladies of Benef. cong. so. 100 00

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.
Auburn, So. of Inquiry, 16 41

Greene co. Aux. So. J. Doane, Agent.
Durham, 2d pres. ch. 12 00
Greenville, 7 00—19 00

Monroe co. and vic. Wm. Alling, Agent.
Fairport, Cong. ch. 28 00
Holley, Mrs. O. C. Bushnell, 10 00
Rochester, West Avenue, by Rev. A. Gleason, 5 00—43 00

New York City and Brooklyn, A. Merwin, Tr.
(Of which from D. W. James, 100; E. D. Stanton, 50; J. Van Arsdale, 50; C. R. Roberts, 100; T. Denny, 50; Edward Crary, 50; James Boorman, 100; Mrs. J. Boorman, 100; Lucretia Deming, 50; John P. Crosby, 25; T. Ketchum, 50; Mrs. A. H Barney, 12; Mrs. Wm. G. Bull, 200; Mrs. J. L. Mason, 25; Eli Wainwright, 20; Mrs. O. D. Munn, 25; Stephen Cutter, 20; D. Magie, 10; G. W. Lane, 100; A. T. Dwight, 25; T. N. Smith, 20; M. Hartley, 10; E. V. Haughwout, 10; C. A. Davison, 25; J. F. Joy, 50; Amos Clark, 10; J. J. Tower, 12; R. Bigelow, 10; F. Mead, 50; Madison square pres. ch. 384,41; Central do. 81,25; Mercer st. ch. 507.08; students of Union Theol. sem. 16,28; 13th st. pres. ch. which cons. ANDREW LESTER an H. M. 110,35; Brooklyn, 1st pres. ch. 681,28;) 3,487 91

3,566 32

Albany, 1st cong. ch. m. c. 159 72
Arkport, Pres. ch. 21 12
Binghamton, Mrs. E. 2 00
Cambria, 1st cong. ch. and so. which with prev. dona. cons. AMOS CROSBY an H. M. 52,50; ded. exc. 26c.; 52 24
Carlisle, J. B. 5 00
Deposite, 1st pres ch. 10 25
East Aurora, H. H Blakely, 3 00
East Bloomfield, Cong. ch. and so. m. c. 10; a friend, 20; 30 00

East Hamburg, Pres. ch. 3 00
Flatbush, A licentiate, "first fruits," 5 00
Fort Columbus, G. Loomis, U. S. A. 4 00
Havana, A friend, 5 00
Lewiston, Pres. ch. 10 00
Manlius, Trin. ch. 36 00
Millville, Pres. ch. 3 00
New Rochelle, T. Rogers, 50 00
Oakfield, Pres. ch. 26 50
Plattsburg, do. and cong. 70 00
Saugerties, Cong. ch. 7 00
Somers, Pres. ch. 16 60
Troy, 1st do. 200 00
Walton, 1st cong. ch. wh. with prev. dona. cons. Rev. A. J. BUELL, of Jefferson, N. Y., an H. M. 15 00
Wilson, Union miss. so. 3 00
Western, S. C. A. 50 00
Yonkers, 1st pres. ch. 217 12—1,004 55

4,570 87

Legacies.—Homer, Asenath Stebbins, by Simeon Lucas, Ex'r, 71 66
New York, Anson G. Phelps, Jr., by Mrs. Jane G. Phelps, Ex'x, 2,702 81
Syracuse, Alfred Cobb, by Nathan Cobb, Ex'r, 200 00
Troy, S. W. Dana, by R. D. Silliman, Ex'r, int. 60 00—3,034 47

7,605 34

NEW JERSEY.

Belvidere, 2d pres. ch. m. c. 75 00
Newfoundland, Pres. ch. 13 25
Stanhope, do. coll. and m. c. 43 89—132 14

PENNSYLVANIA.

By William Work, Agent.
Philadelphia, Buttonwood st. ch. to cons. ANTHONY M. WARTHMAN an H. M. 170; Mrs. W. 5; Rev. J. Miller, 10; I. D. L. for student at Bebek, 6; J. D. L. 10; Clinton st. ch 76,46; 277 46
Pottsville, Pres. ch. 35 00—312 46
Ararat, Cong. ch. 3 00
Coultersville, Mrs. H. L. Dickson, 10 00
Farmington, Pres cong. 1 73
Nelson, do. 3 27
Pleasant Mount, do. 42 70—60 70

373 16

DELAWARE.

Wilmington, Hanover st. ch. m. c. 71 09

DISTRICT OF COLUMBIA.

Washington, Peter Parker, 150; B. F. Larned, U. S. A. 100; 4th pres. ch. miss. so. 115,79; 365 79

VIRGINIA.

Army of the Potomac, S. B. Vrooman, 20; Yorktown, W. A. Putnam, 5; 25 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, 2d pres. ch m. c. 5,25; 3d do. 3,60; 8th do. 2,60; 11 45
Delaware, 2d pres. ch. 90 03
Granville, W. P. Kerr, 5; Mrs. H. 1; E. and G. C. 5.c.; Mrs. P. 25c.; 6 75
Johnstown, Miss A. Z. R. 5 00
Lebanon, Cong ch. 20 00
Walnut Hills, Lane sem. ch. m. c. 4 43—137 66
Amherst, A. Gaston, 2 00
Ashtabula, 1st pres. ch. m. c. 18,09; Mrs. Sill, 50c.; 18 59
Brownhelm, Ch. 21,20; ded. exc. 15c.; 21 05
Columbus, A. Backus, 4; P. M. Park & Son, 1,25; 5 25
Elyria, Ch. 12; ded. exc. 5c.; 11 95
Marietta, 1st Cong. ch. and so. 50 00
Mesopotamia, Pres. ch. 7 00
N. Amherst, Rev. H. C. H. 1 00
Putnam, L. Potwine, for fem. sem. at Oroomiah, 3; Hannah's dying gift, 2,50; 5 50
Tallmadge, D. Preston, 10 00
Windham, Cong. ch. m. c. 10 00—142 34

280 00

INDIANA.

By G. L. Weed, Tr.
La Porte, H. E. 2 00
Michigan City, Coll. 20 60
Niconzah, Shiloh pres. ch 3 00
Terre Haute, Mr. and Mrs. M. 1 20
Williamsport, J. Park, 5 00—31 80
Laporte, Pres. ch. 5 00
Terre Haute, 1st cong. so. 61 33—66 33

98 13

ILLINOIS.

By Rev. C. Clark.
Chicago, Union Park cong. sem. ch. Mrs. F. 5; Mrs. G. B. 2; 7 00
Harlem, Pres. ch. 6 15
Lake Forest, do. m. c. 9 57
Napierville, Cong. ch. 2 50
Ridgefield, Pres. ch. which cons. I. C. BUTTON an H. M. 100 00—125 22
Chicago, H. Z. Culver, which with prev. dona. cons. Mrs. SARAH H. CULVER an H. M. 70 00
Elmwood, Cong. ch. 5 00
Griggsville, Cong. so. m. c. 100 00
Ottowa, Plymouth ch. 3 12
Princeville, Young people's miss. so. for miss. to Turkey, 11 00
Quincy, Mrs. M. Ballard, 10 00
Twelve Mile Grove, Cong. ch. 6 00—205 12

330 34

MICHIGAN.

Eckford, Pres. ch. 7 50
Grand Blanc, Cong. ch. 7 65
Grand Rapids, 1st pres. ch. 5,76; m. c. 8,42; J. N. B. 5,82; 20 00
Kalamazoo, H. 1 00
Niles, Pres. ch. Mrs P. 1 00—37 15

WISCONSIN.

East Troy, Cong. ch. 18 50
Manitowoc, Pres. ch. 5 00
Pleasant Prairie, Williams ch. 7 00—30 50

IOWA.

Durant, Cong. ch. m. c. 2 00
Grinnell, Cong. ch. and so. 10 00
Kossuth, 1st pres. ch. 6 39
McGreggor, Cong. ch. 8 42
Stacyville, do. m. c. 2 00
Tipton, Cong. ch. 10 00
Vinton, Ch. 4 00
Waterloo, E. K. Ware, 10 00—52 81

MINNESOTA.

Glencoe, 1st cong. ch. 1 00
Monticello, Cong. ch. 3 00
Red Wing, A friend, 5 00—9 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Ahmednuggur, rec'd by Rev. H. Ballantine.—James Hunter, Esq. 800; C. E. Fraser Tytler, Esq. 500; Major J. Field, 25; W. I. Price, Esq. 10; Maj. I. Candy, 50; Lt. J. H. Drummond, 80; Lieut. F. Major, 25; Mr. Adam, 5,50; Mrs. Hanley, 2.50; Rev. C. H. Leigh Lye, 27,50; Capt. D. E. Anderson, 25; Mrs. Showell, 12,50; Col. Travers, 15; W. F. Harrison, 5; Col. Bronme, 25; Col. Balmain, 12,50; Capt. Stuart, 7,50; Rev. I. Hislop, 20; prem. on order from Nagpore, 1,15; Lt. W. D. Chapman, 5; Dr. J. M. Barnett, 100; Lt. F. Wilkins, 7,50; Capt. Hastings, 2,50; J. Farish, 25; Rev. Mr. Drummond, 5; Capt. W. G. Gordon Cumming, 50; Capt. Montgomery, 5; I. Gra-

ham, 20; Mrs. Fitzgerald, 2,50; Vyankojee Maharaj, 75; Bapoo Duja, 12,50; Hunnimant Mull, 12,50; Waman Bashkar, 12,50; Rev. H. Ballantine, 60; Rev. W. P. Barker, 50; C. M. Harrison, Esq. 400; Hon. G. A. Hobart, 200; A. Grey, Esq. 25; Capt. G. 1. A. Anderson, 15; Dr. Grierson, 50; Lt G. A. Jacob, 27; R. H. Pinkey, Esq. 50; Mr. Hudson, 1,50; dona. from Edinburgh, 246,12; Lt. S. S. Jacob, 25; Capt. Forbes, 10; Miss Sandwith, 2; Dr. J. A. Fraser, 10; F. H. Souter, Esq 25; Major Tod, 12,50; Dr. Rawes, 12,50; native Christians, Nagpore, 10; Rev. R. Stothort, 20; Mrs. Hanson, 10; Capt. Gordon, 10; Major Westropp, 5; Mrs. Crawley, 4; Mr. Fernandiz, 5; J. I. Molesworth, Esq. 75; Col. G. A. Young, 20; Mr. Burn, 6; Capt. A. W. Graham, 5; L. De Touza, 2,86; Miss A. M. B. for girls' sch. 2,50; Abraham David and others, 10; Carsitzee Nesserwarja, 12,50; Bapoo Pitale, 12,50; Miss Farrar, 5,75; Rev. L. Bissell, 50; Rev. S. B. Fairbank, 56; coll. fr. native cong. 166,89; mon. con. 19,81; maternal box, 1,53; pastors from cong. 27,02; 3,748 16

Bombay, rec'd by Rev. C. Harding.—Dr. H. Pitman, 30; Thomas Graham, 75; R. Brown, Esq., 37,50; W. Monson, 12,50; J. Firth, 5; Rev. R. F. Colvin, 100; C. B. Ker, Esq., 50; Maj. R. Shaw, 10; F. L. Brown, Esq., 25; Henry Scott, Esq., 12,50; D. J. Kennelley, Esq., 12,50; A. D. Fallon, Esq. 2,50; Col. R. Phayu, 100; C. Forjett, 100; J. Williamson, 12,50; K. M. (a Hindoo) 50; Dr. J. B. Fleming, 12,50; Capt. R. Ranken, 25; Mrs. Willing, 10; Capt. M. R. Haig, 25; Capt. J. D. Skillings, 12,50; Rev. G. Drimler, 5; Eph. R. Robertson, 25; Mrs. Miles, 5; A. Rogers, 15; Col. Geo. St. P. Lawrence, 50; Maj. A. Crawford, 5; Maj. E. Baynes, 5; coll. by Dr. Moore, 44,46; do. by Col. Biggs, 136; Col. Sealy, 5; E. Rayan, 20; H. Hebbert, Esq., 50; coll. by Dr. Barnett. 114,25; A. B. Worden, Esq. 25; W. R. Pratt, Esq. 5; J. Pitters, 5; Lt. White, 10; native ch. at Surat, by Rev. R. Montgomery, 15,25; a friend, by J. Williamson, 12,50; E. J. Martinnant, Esq. 5; Maj. J. Kimball, 15; Dr. Craig, Scotland, 40; Rev. Mr. Larkins, do. 75; Rev. R. T. Webb, Esq. do. 50; A. Compton, Esq. 50; Lt. E. G. E. Sabbin, 50; coll. in the Free pres. ch. Scotland, Bombay, 699; Rev. A. White, 2,50; a friend, 10; Rev. D. Macpherson, 10; Lt. John Brown, 50; native ch. of Amer. miss. Bombay, 44,25; Rev. C. Harding, 50; m. c. 3,18; 2,426 39

Satara, rec'd by Rev. W. Wood.—A friend, 153; Capt. Parr, 5; Capt. Rose, 5; G. M. Macpherson, 10; Mr. Wedderburne, 10; Capt. Murray, 2,50; A. Jacob, Esq. 5; R. F. Mactier, C. S. 12,50; Capt. Palin, 5; R. C. Beynon, Esq. 10; B. Brock, 5; Maj. Gell, 10; Maj Gray, 7,50; Lt. Kettlewell, 5; Dr. Wicke, 5; children of Rev. Mr. Swartz, 7,50; Lt. G. A. Jacob, 27; native brethren, 5; m. box, 5,80; m. c. 4,90; Rev. W. Wood, 50; Rev. S. C. Dean, 50; Mrs. M. L. Graves, 50; 450 70

Montreal, Can. Amer. pres. ch. 363,45; Zion's ch. la. miss. asso. for sup. of a pupil in Oroomiah fem. boarding sch. 18; 381 45

Panama, C. A., F. Hicks, 5 00

7,011 70

MISSION SCHOOL ENTERPRISE.

RECEIVED IN APRIL.

MAINE.—Brownville, 3; Otisfield, 6,75; Phipsburg, cong. s. s. 18; Standish, cong. s. s. 1,76; 29 51

NEW HAMPSHIRE.—Claremont, 3; Concord, Myrtle miss. sch. 14,03; Durham, cong. s. s. 5; Great Falls, 6,30; Henniker, for Mrs. Ballantine's sch. 16,04; Rye, 10; 54 37

VERMONT.—Ascutneyville, Cong. s. s. 3,61; Cabot, 7; Derby, 8; Norwich, cong. s. s. for schs. in Madura, 20; 38 61

MASSACHUSETTS.—Belchertown, Cong. s. s. 4; Boston, Bowdoin st. juv. miss. so. for Miss Fisk's sch. Oroomiah, 25; ack. in May; Centreville, Band of Hope, 8; Cohasset, 2d cong. s. s. Miss M. A. Stoddard's class, 3; Danvers, 1st cong. ch. s. s. 10; Dorchester, 2d ch. s. s. (of wh. for sup. of a native helper in Nestorian miss. 13;) 15; Fitchburg, Calv. cong. ch. s. s. for sup. of a teacher and catechist at Mr. Webb's station, Madura, 80; Greenfield, cong. s. s. for young la. sch. Oroomiah, 19,54; Holyoke, 2d so. J. Cochran, 2,24; M. Cochran, 2,22; M. S. Butler, 22c.; Lenox, cong. s. s. for sup. of a sch. at Mr. Washburn's station in Madura, 17,15; 161 37

CONNECTICUT.—New Haven, North ch. s. s. 20; Preston, J. Barnes, 25c.; 20 25

RHODE ISLAND, Providence, a child, 06

NEW YORK.—Greenport, Bushnell s. s. miss. so. of pres. ch. (of wh. for a boy at Gaboon, W. A. 20;) 86; Hudson, pres. s. s. for Dea. John Hermendtz, Oroomiah, 35; New York, Miss Wickham and friends, for ed. in Ceylon, 15; Duane st. miss. s. s. for "little teachers" in Nicomedia, 12,24; Springfield, Maria, Eliza and Hattie B. Cotes, for sup. of a pupil in girls' boarding sch. Oroomiah, 18; Waterville, pres. s. s. 21,33; 187 57

NEW JERSEY.—Stanhope, pres. s. s. 6 11

PENNSYLVANIA.—Germantown, Market square s. s. 10; Harrisburg, 1st ch. Mr. De Witt's class, 60c.; Philadelphia, Walnut st. ch. inf. sch. 5; 15 60

MARYLAND.—Buckeystown, 14 00

OHIO.—Athens, pres. s. s. for girls' sch. Nicomedia, 10. Chillicothe, 2d pres. ch. and s. s. for schs. in Madura, 25; Cincinnati, 1st Ger. pres. s. s. 3; 8th pres. ch. s. s. 18; C. U. A. 1; Marietta, two little girls, 75c.; Newark, two little boys, 42c.; 58 17

INDIANA.—Greenwood, children, 1,95; La Fayette, savings of two dec'd chil. 2; a boy, 25c.; a little girl, 1; ack. in May Her. fr La Porte; Michigan City, chil. 3,40; Plymouth, chil. 73c.; Williamsport, a little boy, 10c.; 6 18

ILLINOIS.—Jacksonville, 1st pres. ch. s. s. for sch. in Turkey, 30; for do. in Madura, 5; Ridgefield, pres. so. Augusta Button, a dying gift, 3; J. Button, do. 1; Ida Button, do. 1; 40 00

MICHIGAN.—Birmingham, Emma Irving, dec'd, for native teachers, Constantinople, 5; Fentonville, pres. s. s. 5; Kalamazoo, for Miss Rice's sch. Oroomiah, 50; for sup. of five pupils in do. 100; 160 00

WISCONSIN.—Cottage Grove, 1st pres. ch. s. s. 5 00

KENTUCKY.—Jamestown, pres. s. s. 1 00

FOREIGN LANDS.—Montreal, Can. Amer. pres. s. s. for Mr. Coffing's sch. Turkey, 70 00

867 80

Donations received in April, 25 422 04
Legacies, 6,891 91

$ 32,313 95

☞ **TOTAL from September 1st, 1861, to April 30th, 1862,** $ 193,823 72

Monticello, Ind. Two lamp mats, for Zulu m.

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